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# MATRIMONIAL HONOUR:

O R,

The mutuall Crowne and comfort of god-ly, loyall, and chaste MARRIAGE.

W H E R E I N

The right way to preserve the Honour of Marriage unstained, is at large described, urged, and applied: with Resolution of sundry materiall Questions concerning this Argument.

*Daniel* ALSO *Rogers*  
*An Appendix, added to the Treatise, describing the just and terrible judgements of God upon all that dare violate the honour of Marriage.*

To which is added an Alphabetical Table, very necessary for the Readers understanding, to finde each severall thing contained in this Booke.

Set forth for the good of all such as either are to enter, or are already entred into this Honourable estate.

By D.R. Batch. in Divinity, and Minister of the Gospell.

I Theff. 4. 4.

*And, that every man may know how to preserve his vessell in holinesse and honour.*

L O N D O N,

Printed by Th: Harper for Philip Nevil, and are to be sold at his shop in Ivy Lane at the signe of the Gun.

M D C X L I I.

MATHEMATICA  
LIBER PRIMUS

De Numeris in generali  
De Numeris simplicibus


De Numeris compositis  
De Numeris primis

De Numeris figuratis  
De Numeris figuratis simplicibus

De Numeris figuratis compositis  
De Numeris figuratis primis

De Numeris figuratis compositis  
De Numeris figuratis primis

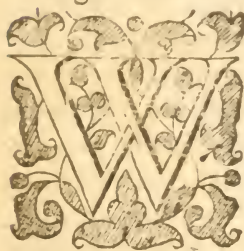
De Numeris figuratis compositis  
De Numeris figuratis primis



To the Right Honourable, and his  
very good Lord, R O B E R T Earle of War-  
wicke, Baron of Leez, &c.

The A U T H O U R of this T R E A T I S E  
wifheth all Health, Honour,  
and Happineffe.

Right Honourable :



When I was first intended this Discourse  
(being some yeares since) me thought  
I felt in my seife a desire of some in-  
termission from former Arguments  
of deeper exercise, and more spiritu-  
all nature: as conceiving that a  
Morall Theme might, another while,  
both revive my wearied spirits, and  
perhaps delight the Reader with variety. Hereupon I con-  
sidered wh<sup>t</sup> Object in this kinde might most fitly sort with  
my thoughts; and after some inquiry, both the many com-  
plaints of the married, and daily questions moved unto mee  
by such as intended marriage: as also secondly those noto-  
rious errors and corruptions which (through sin and Satan)  
have insinuated, nay pierced the very vitals of this State;  
and lastly (which is worst of all) those infinite pollutions of  
body and minde, in all degrees of men both naturall and un-  
naturall moved me with resolution to fasten upon this Argu-  
ment. But notwithstanding the pregnancy of these induce-  
ments, the Theme seemed so weighty, that I was forced to

## The Epistle Dedicatory.

search what furniture I had stored up for such a work. And at last I found the case to stand with me, as it doth with two friends, who through discontinuance, or absence, have waxen strange each to other, untill by some faire occasion of meeting they hap to renew their acquaintance. So stood the case betweene my selfe and these Meditations, which gave the first draught of the Treatise ensuing; which since my first preaching thereof lay long by mee, as halfe forgotten; but now seemed to present themselves to my view with double appetite and savour, as promising to be materiall and usefull for the bettering of publique manners, and helping to redresse the corruptions of the time. Accordingly therefore shaking off the dust and soyle of my Papers, I have bestowed some paines to contrive them into some such order and expression, as might (if not satisfie the curious, yet) profit the desirous of counsell and resolution in cases of this nature.

You see (Right Honourable) how bold I am to draw you from your deeper occasions, to listen a while to these private notions of mine: which I presume (out of your facility to give best construction to things) you will not disdain to doe. To proceed then: Alas! How evident is it, by mens practice, that although all confesse they ought to be religious (and who now adayes is otherwise?) yet few will admit the yoake of God upon their necke, in the wise undergoing of those relations wherein they stand obliged: Among which this of marriage is a rooted and fundamentall one, as being in order before the rest; and such an one as either affords influence and sap to them (both Family Polity, and Church) or else inferres a blemish and aspersion upon them all. So that, if men would derive the savour and power of godlinesse into this estate of life, seasoning it with the graces of self-deniall, and faith, and holinesse; they should (doubtlesse) enjoy it in a farre more sweet and contentfull sort then now they doe,  
while



The Epistle Dedicatory.

while they detain this truth in unrighteousnesse, separating the things which God hath united.

Mentell us, they will heare Preachers (while they keepe their bounds) while they teach them onely faith and repentance; but if they will needs meddle with a more close and neare search of their l.ves and relations, their callings, companies, tradings, liberties; or if they will pry into their more retired wayes, their closets, chambers, and marriages, then, as he whoraged against Elisha for the discovering and defeating of his plots to the King of Israel: so these recoyle at the Minister, and threaten they will give him over. They tell him they can teach him as good passages and rules of experience as himselfe can. So far are they from standing to Gods Bar in these points, and say, They knew them ere hee knew what his Bookes meant; they are neere a kin to that lascivious Poet, who being told of his unchaste Epigrams, answered thus, Its true indeed, its meet that the Poet himselfe bee chaste, but as for his verses, let them have their course, to shew the Authors wit and skill, it matters not what they be. So say these, We grant all, that we must bee honest folke, but that our marriage actions should run in the stream of Religion we aceme it nice, and more then needs. Subtill men (we say float aloft and dwell in universals, but bring them to the particular, shew them Rhodes, and the stage whereon they should dance and then they are at a set, their great skill suddenly failes them.

2 King 6.13.

Catull. Epigr.  
Castum esse  
decer, & pium  
Poetam,  
Iplum: verfi-  
culos nihil  
necesse est.

Camerar. fab.  
ισου φησι  
ιση πηδνα.

Howbeit, if wee looke into the Scriptures, we shall meet with some whose very marriages have becne cast into the mould of obedience. Not to urge the rules which Paul gives to husbands and wives, both for their entrance upon, and cohabitation in that condition; we read of Zachary and Elizabeth, both which were just, walking before God in all his commands without reprove: that is, they practised piety,

Luc. 1.6.

## The Epistle Dedicatory.

righteousnesse, and sobernesse, in the state of marriage. How could they walke in all Commands, blking the fifth, which urgeth Religion in our particular state of life? But what say men to this? Surely as the Papists tell us, Assurance of salvation belongs to Peter and Paul, and such as had speciall revelations, but its no ordinary mans case. So say these, such as Zachary and Elizabet were eminent persons, master-pieces, above the common size: object of admiration, rather then imitation. But alas! This mist is not thicke enough to escape in: all of us under the Gospell are under the same law which they were. wee are a royall Priesthood tyed to as strict a rule as ever they were, of charity and holines.

I doubt not (Right Honourable) if the question might bee decided by your voice but you are of this minde, and desire to be of the same practice. Now yet why I devote this Treatise to your name, many may wonder; us deeming many other subjects more worthy and proper to present your Lordship withall. But (my good Lord) such is the estate of fraile flesh in this waile of misery that: here is no condition of life, whether Ministry, Magistracy, single or married state wherin counsell may not doe well for the rectifying of such errors as through humane infirmity breake into all. Each state hath his severall temptations, and a well ordered course in marriage (as long experience of a double marriage can teck you) is no easie Theme. Againe that sweet and mutual accord which God hath vouchsafed twixt your Honour and your worthy Consort, may serve to turne my Dedication into a Gratulation. And indeed, though the Booke be much under the value of such a personage as your selfe (a man not onely of Noble descent but of great and deserving acts both for our Church and Commonwealth both formerly and of late) yet I presume, that if a draught of muddy water presented in the crowne of a hat, was so welcome to a present Monarch:

πῶλα κατὸρ-  
 θῶματα δι-  
 σσ.  
 Αἶ. 24 2.  
 Nunquam bi-  
 bi su vio. em,  
 &c.

The Epistle Dedicatory.

*Monarch*: then doubtlesse your honourable spirit will not reject a Schollers Mite, offerec with as deepe respect unto you, as that was: you will not despise small things, since there may be a blessing therein. Not alway in a great thing there is good, but in a good there is ever great, and that which may agree with greatnesse, as one tells us out of a Greeke Poet. All helpes shall one day cease, yet every booke of use may serve as a little walking-staffe to further us in our travell home.

Seal de arte  
Poetic.  
ἄν' αἰὲν ἐν τῷ  
μυστικῷ τῷ εὖ,  
αἰὲν ὅτι ἐν τῷ  
εὖ, μέγα.

Moreover it may become the best Scholler of us all to learne that iesson which Paul, and from him my Booke uregeth; The time is short (~~wrapt~~ *as* a folded up, as the Text is) Let them that possesse, be as if they possessed not, such as weepe, as if they wept not, such as rejoyce, as if they rejoyced not, such as marry, as if they married not, such as use the world, as if not using it: for the fashion of it passeth away. *A time for all things, and so a time for the married to embrace, and a time to bee far from embracing.* Seeke therefore that place where all these relations shall cease, for so I thinke, though some thinke otherwise: where there shall be no marrying, nor giving in marriage, for the Spouse shall be wholly spirituall, like her husband, at least like the Angels of God. In which desire I rest, craving a blessing from heaven upon your Honour, your vertuous and Noble Lady, and posterity: as also upon the perusal of this your Booke: and so humbly take my leave, resting

ὁ ζωὴς ἑστέ  
σαλιεῖς  
1 Cor 7. 29, 30  
Eccles. 3. 1.  
&c. 5.

Matth. 12. 30.

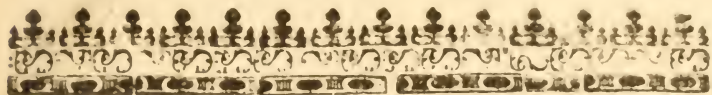
At your Honours command  
in the LORD,

DANIEL ROGERS.

Faint, illegible text, possibly bleed-through from the reverse side of the page.

1850

1850



To the  
**R E A D E R,**

All health.

**I**udicious and religious Reader, this Wheele of our Conversation, whereof this Booke treats, (Marriage I meane) including many lesser wheeles in, and under it, all subject to the motion thereof, and each of them requiring a due order and direction, that both might bee regular, and according to knowledge; how should I thinke any other, but that I have lighted upon this point of Marriage by a speciall Manuduction of Providence? Desirous wee are sometimes that the matter we have by us in readinesse, might be seasonable also for the times wherein we live: But, when indeed the manners of our present age seeme to give a life to that which we have before prepared, (for thou knowest Occasion is the life of a Thing) then doubly it appeares seasonable, yea as Apples of gold, and Pictures of silver. Howbeit further musing of the matter, sundry other smaller cords concurred to draw me on to this endeavour: whereof I will make thee partaker, (as counting it none of the smallest mercies that I may give an account to the Church of God, for the improving and redeeming of my seasons) in these sad times, wherein that good God, who allowes us any the least

1 Cor. 1. 25.

protection and liberty, requires that wee spend it not in vanity and froth, but to the best advantage, if not as we would (for hee is wiser then man, yea his foolishnesse and weaknesse exceeds the best wisdom and strength which is in us) yet as wee may for the better making up of our reckoning, at his comming, when the use of our Talents shall be examined.

1.

First then, I observed, that Religious Consent betweene couples did not onely fashion the family relations, the children and servants, much the more orderly; but also extended it selfe to the Church and Commonwealth; causing those services which concerne publique communion of worshippers, to proceed more faire; as also the duties of common life, to passe more comely then otherwise they would doe. One godly and harmonious Couple, I have noted, to dispatch more good service to God, to themselves, to their brethren, then some ten couples unequally yoked. So true a maxime of *Machiavel* and his master the Devill it is, Hee that would beare rule, let him sow discord and division. This one wheele then being of so maine importance; what need is there that the spokes and staves of it bee sound, and well compact, according to the rule of the Sanctuary? This was one motive.

Si vis imperare, divide.

2.

I observed moreover, that as barren as the world is of good persons, and good couples, yet here and there are scattered many of a tractable and docible disposition, to doe well, and to order their marriage course aright. Onely their Principles lying, rather in a morall way of good affections, zeale, and duties, then in the particular relations of life, in which they live, as of marriage; yea, being ignorant of that which should either informe their judgement, or order their will thereunto; alas they never

Psal. 50. ult.

ver attaine the Tythe of comfort, and content which this estate might afford them. How great pittie were it then to defraud such people of directions, who if they might enjoy it, would not bee wanting to improve it? How many full of knowledge, yet live, (and in marriage especially) as if they had none? By so much the more its pittie that such should want it, as would gladly enjoy the fruit of it? And considering, that without knowledge the heart is not good; and that good intentions without rule, are as a goodly Coach without a skilfull driver; I conceived I should doe them acceptable service, and some glory to God, in casting this Platforme of Direction for them, out of Gods Word. This seemed another inducement.

Besides these, as wee see a great deale of ground vanisheth in a narrow Map, which in a larger lyeth open; so I have noted, that in Sermons, or short Touches upon the fifth Command (wherein the Preacher onely following his text, meets with no such occasions of inquiry) much instruction about particular duties of Mariage are concealed, which yet (in a Treatise appointed for the nonce) will offer it selfe fitly to be discussed. They that are in a crowd, must get through as they can; but the doore standing open freely, one by one may passe through with ease. So is it here; a Treatise hath this advantage, to reach in many things which a generall handling passeth over: and satisfaction to a doubtfull minde, is more easily given this way, then by some other meanes of more waighty nature: Each ordinance of God serving specially for that end, which another doth not. A poore star may in her use exceed the Sun, when its darke, and night season: though the Sunne exceed all Starres in her light. This was a third respect.

3.

4.

But above all other, I considered that the wofull overflow of sinne, and of Lust by name, in this our age, which reignes as in her element, through disdain or violation of the ordinance of marriage: seemed to need some check and affront from heaven, which might remaine as a witnessse against our debauchery, and which might flait men out of their uncleannesse. Unto this worke, though I know my selfe the unfittest of many, yet as one having more leasure then they, (as sometime a looker on may see what a gamester oversees) I durst not wholly decline that taske, so farre as this vice offered it selfe, or came within the bounds of my Treatise. The contempt of long light, having begot those spirituall penalties of a secure, unbeleeving, impenitent heart, with apostasie from the truth: how should it bee otherwise, but the spirit of grace must straiten it selfe exceedingly, both in removing of many helpes, and a fruitlesse living under such as remaine? And what then must follow, save a formall, empty profession of that truth, the power whereof is wofully wanting! Now we know, hypocrisie cannot long continue within her owne bounds, but she must quickly discover her selfe to be openly profane.

2 Tim. 2. 3. 5. When was hearing, and worship (in the manory of man) accompanied with so much wickednesse? or when had Popery bettery colour to tradace our Gospell for a doctrine of licentiousnesse? And while men have leasure enough for every other thing, who looks at reforming of ill manners? And how justly doth God leave men, who will not be as they ought, (with *Hazael*) to prove worse then they seemed? What argues this, that men living in a practice of drunkennesse and uncleannesse, dare prease upon a Minister of Christ, for comfort to their soules, as imagining it to belong to them? Is it not  
a signe



a signe of a spirit of giddinesse reigning in the world, out of deepe doring upon their prayers and hypocriticall worship? Hath such a Baalamish conscience ever appeared, and so commonly as now it doth in all places? Dare Ulury, diunkennesse, covetousnesse, swearing, (which are more infamous and hated) openly proclaime their shame: and doe we thinke that more secret sinnes, which love the darke, are not much more generally practised, as sodomy, fornication and wantonnesse? For which sake the wrath of God justly comes upon the children of disobedience! And this fourth was my strongest reason.

Now then as my endeavours want not due motives, so it lyes in thee for whose sake I have written, to look to thy selfe, lest it bee undertaken in vaine! If there be little hope that my Physicke (not mine, but Gods) will worke any great Cure, yet I wish it may prove preventing to such as yet remaine untaunted? What the successe is like to be, lyes not in mee nor thee to determine! At least this I desire, that they who are entred, or are to enter the estate of Marriage, may find these rules somewhat advantagious to further them in their choice, or to guide them in their course! I shall bee happy in my designe, if either of these be obtained: to the effecting whereof, I commend all to his grace, who hath by his providence brought this Treatise to an end, both for mee to publish, and for thee to peruse.

*Thine in the Lord,*

D. R.



A Table describing the severall Contents of the  
Chapters of this Treatise, and the Appen-  
dix thereto.

Chapter 1.

**C**ontaines the *Analyse of the Text*: The first  
point handled, viz. *Marriage is honourable.*

Chap. 2. *More full Explication of the specialls  
in which the honour of Marriage consists*: (being the  
ground of the Treatise ensuing :) viz. *in entrance  
and continuance*: Entrance first, that is, *Marrying  
in the Lord, handled.*

Chap. 3. *The second requisite unto a good En-  
trance handled*: viz. *Aptnesse and Sutablenesse.*

Chap. 4. *A first digression: Touching Consent  
of Parents, with sundry Questions and Objections  
answered.*

Chap. 5. *A second Digression, touching a Con-  
tract: what it is, and sundry Quæres about it an-  
swered and resolved.*

Chap. 6. *Returne to the first Argument: The  
second*

## The Table.

*Second part of the Marriage honour to be preserved, to wit in the Married condition: and that both generall and speciall; in generall by some mutuall Duties concerning them both. Foure of them named. The first handled, viz. Joine consent in Religion.*

Chap. 7. *The second joyned Duty of married couples handled, to wit, Coniugall love.*

Chap. 8. *Treateth of the third joint Duty of the Married, viz. Chastity.*

Chap. 9. *Containeth the fourth and last Dutie of jointness in Marriage, viz. Consent.*

Chap. 10. *Proceeds to the personall offices of either partie. And first of the Husband. Three severall duties named. The first of them handled, viz. That he be a man of Understanding.*

Chap. 11. *Goes on to the second personall Dutie of the Husband, to wit, Providence.*

Chap. 12. *Treateth of the third and last speciall duty of the Husband, viz. Giving Honour or Respectivensse to the Wife*

Chap. 13. *Handleth the second sort of speciall Duties, to wit, of the Wife. Three of them named. The first of them handled, viz. Subjection to her Husband.*

Chap. 14. *Proceeds to the second Peculiar Duty*

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## The Table.

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*Duty of the Wife, viz Helpfulness.*

Chap. 15. *Treateth of the third and last Duty of the Wife, which is Gracefulness: wherewith the former Use of Exhortation, to honour Marriage is concluded. Two other uses of the point added, and so the whole Treatise finished.*

Chap. 16. *Is an Appendix to the Treatise. Gods judgements against the defilers of Marriage, terrible. The point handled. Reasons added. A Question answered for explication of the Doctrine. Some Uses. Of Terror. Admonition.*

Chap. 17. *The maine Use of Exhortation to ensue Chastity. Sundry meanes and counsels propounded at large. And so a conclusion of the whole Book.*

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The end of the Contents of the  
Chapters.

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**M A T R I**



Matrimoniall Honour :  
 O R  
 A TREATISE OF  
 MARRIAGE.

HEBREVS 13.5.

*Marriage is honourable, and the bed undefiled :  
 but Whoremongers and Aulterers, God  
 will judge.*

CHAP. I.

*The Analyse of the Text. The first point handled, That  
 Marriage is Honourable.*



HAT the peculiar aime of Saint Paul in this Epistle might be, in the enterlacing of a solemn praise of marriage betwene the fourth and the sixt verse of this Chapter (which are of another garbe and nature) may perhaps seeme questionable to a Reader, not observant of the circumstances of times and persons. Sure it is, that the

The scope of  
 the Text.

Apostles scope is very orderly and familiar. For having in the former Chapter propounded the Doctrine of justification in the causes thereof, both matter & forme; and having also very effectually built thereon that great exhortation, to

B

believe

Chap. 12.

believe, and to live by faith. In the chapter before this, he proceeds to the urging of obedience and holinesse, in the generall: and in this 13. chapter he proceeds to particularize and instance in some speciall, and some personall offices and acts of Christian practice. But for the question moved, what should cause the Apostle to thinke this argument of Marriage as weighty as the rest, and to equall it to other Doctrines handled in this place; may be supposed, not to be from a common notion, swimming with other things in his minde, and uttered by course: but, probably from some occasion of reall and present necessity moving him. I will propound what seemes to me the truth. There were at the time of writing this Epistle, two sorts and practices of men very rife, and that of contrary intention; the one of heathenish prophanenesse, the other of Iewish superstition: the Heathens, as they thought single fornication no sinne at all (as appeared by their common practice of it;) and adultery it selfe, none of the greatest sinnes; so, they sleighted all denunciations of Gods wrath and judgement against either; and snorted securely in the practice of both. The Jew, on the contrary extreame, comes in with his Superstition, as thinking there is no way to controll this impiety, save by maintaining a flat contrariety unto it, viz. That Marriage it selfe is unlawfull. Paul himselfe taxeth such false teachers, *Forbidding to marry*, that is, crossing Gods owne ordinance, provided for the safeguard of chastity. Much like the Papists at this day, sundry of whose positions favour of no other straine, then to oppose one error by a farre worse. As, because they see mens lives very barren of good workes, they have no other way to draw men to be forward in weldoing, then by a false Doctrine, that workes are meritorious. Likewise, finding fault with mens backwardnesse to Mortification; in Policy, they devise such Penances of the flesh as God never ordained, to whip themselves with cords beset with needles, and sharpe pricks, or to stand up naked to the chin in cold water, or to fast from all kinde of flesh, to goe barefoot on pilgrimage, to renounce the world, sell all, and live in a Cloister. This mystery of iniquity wrought early, even  
here

Jew confuted  
in his conceit  
of Marriage.  
1 Tim. 4.3.

here in the mindes of superstitious Jewes and false teachers, who found no way to alay the flame, save by quenching the fire: and therefore, to quash heathenish contempt of marriage by whoredome, or the corrupting thereof by Adultery, they affirme no marriage or carnall knowledge at all, to be allowed to Christians; which remedy is much worse then the disease; as if the life of *Divels* (adultery) could be overthrowne by the doctrine of *Divels*, which is, defiance of marriage. We see this stopping of the streame, hath in all ages doubled the rage of all kinde of uncleannesse. Here therefore, the Apostle, that he might oppose both these extremities: first, the superstition of the Jew, tels him, *Marriage is honourable*; and therefore an ungodly thing to disannull an ordinance. *And the bed is undefiled*: there is no necessity of making our selves Eunuches, to avoid unchastenesse. And on the other side, to the Heathenish, or lately converted from *Pagan* prophanenesse, this he addes, *But Whoremongers and Adulterers God will judge: q. d.* Let no man strengthen himselfe in his adultery or filthinesse, under pretext of the lawfulnessse of carnall knowledge: for why? whether men goe to common harlots, and defile virgins more openly, as *Whoremongers*; or goe to worke more covertly, shrowding their sinne by the Married estate; although for a time, they may defile or be defiled, without feare or checke: yet, they mult know, that the God of marriage and purenesse, will one day in person sit upon them, and shew his detestation of such wayes, by plaguing them, be they great or small, high or lowe, Princes or Peasants. As once *Latimer*, that holy Martyr, upon an handkerchiefe with a booke wrapt up in it, and presented to a King, wrote this very text for a posie, *Fornicatores & Adulteros judicabit Dominus.*

1 Tim 4 1,  
2,3.

Heathens opinion of fornication.

The words then containe in them a Discretive proportion; the which divides it selfe into two truths; either an assertive, or denouncing truth: onely there must be conceived to be a secret defect of the words in them both, which must be supplied for the making up of a full meaning. Touching the Assertion first, its two fold; the one concerning the Ordinance it selfe, *Marriage is honourable*; the other respect-

The Analysis of it.

ing the use of it; *And the bed is undefiled* (for so I read it according to the Text and scope.) The second truth denouncing, divides it selfe into two parts; either a Threat, or the object thereof: the Threat is against the corrupters of marriage, *God will judge them*. The object is double; first, fornicators, such as mixe unlawfully with the single, either harlots or virgins, making these whores, or nourishing them that are so, in their trade. Or else *Adulterers*, who (although either of the parties married, cause adultery) yet being married, doe linke themselves with other mens wives, for the concealement of their villanie, and so of bastardy. Both these, the one for his manifest and open, the other his subtil and close uncleanness, shall be adjudged by God himselfe. The conceived defect of the sentence, lyeth in the opposition of the parts, thus, *viz, Marriage is honourable, the bed is undefiled, and blessing is upon all that so preserve it. But Whoremongers and Adulterers are dishonourable, debauched ones, and God will curse and plague them*. I will go through both the parts, God assisting: and first of the first.

The first point  
Marriage is  
honourable.  
How? in foure  
respects.

The first re-  
spect.

Woman ho-  
nourable.  
Prov. 19. 14.

*Marriage is honourable*: and that for foure respects: first, in the parts of it: secondly, in the nature of it: thirdly, in the use of it: fourthly, in the quality or sacrednesse of it. For the parts of it, if the marriage is best where the parts of it are so (*in concreto* at least) the wife and the husband, both precious peeces. Of the wife we have sundry Scriptures for her honourableness: she is called *the gift of God*: its the use of the holy Ghost to stile excellent things, Gods things, as the *Mount of God, the city of God, the house of God, the garden of God*: because excellency cannot owne any thing which is base: Gods greatnesse gives no common gifts, so that a wife is no common blessing: she is Gods woman, not onely made by God, as she is his creature alone (so by sinne she both lost her owne, and her husbands royalty also: ) But, as shee is made up againe by Gods grace, to a better image then shee lost; and so, honorable by a second creation: yea, restored to man with advantage, much better then she first brought unto him in *Paradise*. By this meane, she becomes an helpe instead of a snare, a true gift of God, an excellent peece, for which



which a man may blesse God while he lives. This, I say, in the first place, as the chiefe ground of her honour: and yet this is not all; she is called the crowne of her husband, both by *Salomon* (using that word) and by *Saint Paul*, calling her his glory, who before was his utter shame. Crownes, we know, are very precious things and honorable, serving to grace things of chiefe eminency, Emperours, Kings and Princes: Crownes are made of the purest gold, embellished with the costliest Pearles, set in with curious workmanship. So again her price is said to be farre above *Rubies*: yea, *Wisdomes her selfe*, and a good wife, are not far different in their descriptions; no Jewell is to be compared to her, farre above silver, yea, the choifest gold. Happy is he upon whose head such a crowne is set, to whom heaven hath given such a gift. The other party is the Man; we know the man doth especially resemble the image of God, and in that respect is the Wives head: and although by her sinne, he came to lose his honour, yet if he be a good man, he is a man of understanding, and of an excellent spirit; yea, better then his neighbour. Not a *Ruben* any longer, whose dignity is gone, but as *Nebuchadnezzar*, restored againe to his former, yea greater glory; as *Iob*, whose latter life was better then the former; in whom the majesty, authority and wisdom of God doth shine. Conclude then, if both the members of this body are so honorable, what must the whole be? If each of them be so precious, what is the compound? if a ring alone be rich, what is it with a richer pearle enclosed in it? As we see when a Prince and heire of a crowne marries a Princessse dowager, how glorious is their union? how honorable their concurrence? This may serve for the first of the foure.

But, least any should alledge, that the Text speaks not of those that make marriage honorable; but saith, Marriage (as such an ordinance) is honorable: therefore let the parties goe, and come to the nature and kinde it selfe of marriage. The Greeke word here used, is the same which is used *2 Pet. 1. 2.* and may as well be translated *Precious*, or of worth and value, a costly thing: and so it well befits *Marriage*; for

Marriage is from God, yea in innocency, and he still ordereth it: see *Psal. 68. 6.*

God seeketh solitary ones in families. *Pro. 12. 4.*

*Pro. 31. 10.*

Man honourable.

*1 Cor. 11 7.*

*Pro. 17. 27.*

*Gen 49. 3.*

*Din. 4. 34.*

*Iob 42. 12.*

The second respect of honour. The Nature of Marriage. *2 Pet. 1. 2.*

2 Sam. 18. 3.

why? Its precious in the nature of it. A Prince is a precious peece in himseife; *Thou art worth ten thousand of us* (say the people to *David*) without any other respects; he is the delight of his Subjects, an object of naturall contentation and esteeme. The light of the Sunne (though considered apart from the use) a pearle, gold, skill and cunning in Arts, have a peculiar splendour, grace and noblenesse of nature in them, and doe eminently exceede other things. So marriage in the nature of it (although never so much stained with the unjust aspersions of Popery, and their comparifons with virginity) is a precious ordinance in her nature. How men by their sinne make it, is not the question (for a crown may be cast into the dirt) but how it is. I speake not now, how generall consent and opinion hath fetled it in worth, graced it with priviledges, disgraced single life (which yet I approve not) and granced immunities to marriage farre above it, both in warre and peace (as the Romans law of the claime of three Sonnes shewes) but I speake of Gods owne institution of it; for thats onely honour which a King gives, who himseife devised it; yea, and that not as a reliefe of man fallen, but an addition of perfection to his creation, before ever sin entred: for the order of it, after all other creatures were made to entertaine and grace their Lord and Lady, yea, the guard of heaven to usher them into Paradise; even the Father, Sonne and holy Ghost, consenting to propagate man created, and not ceasing to create, till the woman was created: more especially, the Lord Iesus himseife (when he needed it not) yet would grace it, by being the Sonne of a married Virgin, and choosing to be *Iosephs* reputed Sonne: not to speake of that honour he cast upon it, when he did yeelde to doe his first divine Miracle at a Marriage. Now that which a God of purenesse ordaines by a perpetuall decree of purenesse, in an estate of purenesse, how can it choose but have an ingraven character and formall nature of preciousnesse and honour in it? This for the second.

Gen. 1. 28. &  
2. 18.

Iohn 2. 5.

Third respect:  
the use of marriage.

The third respect is yet more for the honour of it. We say it beares *pricke and price*, which containes sweet and good, price

price and use in one. For why? The very pleasing pure lustre of a pearle, would make it precious of it selfe, though it had no vertue or quality for use in it. Marriage then is also honourable for the use of it. If the Sunne be excellent for her purenesse, what is it then for his influence and life, the very heat and vegetation of the Creatures? what should the world be, save a dungeon without it? And what were it but an emptinesse and vanity without the usefulness of marriage? If light be so precious for the purenesse of it, what is it for the usefull direction of it to doe the world of worke which it daily affordeth? If a Prince be so honourable for his noblenesse, what is he for the use, to be a Father to his People, to rule them with all godlinesse and honesty, to feed them in *Jacob* and *Israel*? usefulness is the varnish and lustre of honour, grounding and establishing it, as colours set in oyle. Now then what is equal to marriage, for the being or well being of life? I say, the being, ornament or defence of it. Its the prop of mutuall content, the aid of nature, the perfection of health, wealth, beauty, learning, honour and experience, youth, manhood, old age, whereof none is sweet, where marriage supplies not the lacke. It serveth not onely for the necessity of generation (for how can there be warmth to one, but if two lye together, they have warmth?) but for the reliefe of such as are past it, looking at the safeguard of the stocke, and comfort of life? Marriage is the *Preservative of Chastity, the Seminary of the Common-wealth, seed-plot of the Church, pillar (under God) of the world, right-bana of providence, supporter of lawes, states, orders, offices, gifts and services: the glory of peace, the sinewes of warre, the maintenance of policy, the life of the dead, the solace of the living, the ambition of virginity, the foundation of Countries, Cities, Universities, succession of Families, Crowns and Kingdomes; yea (besides the being of these) its the welbeing of the being made, and whatsoever is excellent in them, or any other thing, the very furniture of heaven (in a kinde) depending thereupon.*

Fourthly, its also honourable for the solemne sacrednesse of it; I meane not hereby spiritualnesse; for I know its a  
The fourth respect of Honour, viz the civill sacrednesse.

civill ordinance; and, although for the better witnesse, our Marriages are finish'd in Churches, yet marriage properly is no Sacrament. But I meane, that God generally hath planted a reverend esteeme of it in man, and put a deepe awe of it into our mindes (as all those Lawes doe testifie, which have so strictly maintained the repute of it: ) but especially, that divine sanction by which pure marriage is blessed: and all that dare defile and dishonour it, the Lord threatens to dishonour and destroy them. Him who defiles the Temple of God, by the pollution of this ordinance, God will also destroy. The anointing of a King, though it be not properly a divine spirituall act, yet its sacred, and the Consecration of him, an act of solemne and high reverence, most religiously obliging the Subject to all due service, as to his liege Lord, for conscience sake. *Touch not mine Anointed, (saith God) and do my Prophets no harme:* and therefore David trembling at Abisbai his bloody motion to kill Saul, (though a tyrant) saith, *God forbid I should lay mine hand upon the Lords anointed, viz.* lest God should lay his hand upon him with vengeance. Even so sacred a thing is this Marriage: not in the jealousie onely of revenging man (whose heart cannot be pacified with gifts, in case of such violation which argues a sacred depth of thoughts upon such an injustice,) nor onely in the punishments inflicted by humane lawes thereupon (some whereof make the wronged party his owne jury, judge, and executioner.) But especially the just hand of the God of marriage, going out against all offenders in this kinde, against chastity (which should be kept in this sacred Cabinet) and not onely against the party offending himselfe, but also his name and posterity. As the text it selfe addes, and we shall prosecute in the end of this Discourse; *But, whoremongers and adulterers God will judge.* Sum up therefore all these respects in one, and conclude, if marriage be so solemne and precious in her parts, nature, use, and sacrednesse, then doubtlesse it is true both in the nature and use of it, That *Marriage is honourable, and the bed is undefiled.* So much for the opening of this first point. I come now to the Use.

1 Cor. 3. 17.

Rom. 13. 5.  
Psal. 105. 15.  
1 Sam. 26. 9.

Pro. 6. 34.

First then, is marriage so honourable? Woe then and terror to all such, as directly or indirectly, by doctrine or practice, openly or secret, by thought, word or deed, dare violate marriage; whatsoever they are, Epicures, Papists, Protestants, unmarried men or married, do deface marriage, either really or occasionally, casting their dung upon it, they are all guilty. First, here let all Papists, Iesuites, Priests or others, with all their fomenters and adherents, tremble and be ashamed, who have dared so many times to dishonour marriage, and so many wayes to defile it. Their Clergy, forsooth, are all cut off at one blow from it, yea, though it be a Sacrament. How just is it, that such should be left to the spirit of giddinesse, that they should with the same mouth be compelled to magnifie that with most holinesse, which yet they debar their most holy order of Priesthood from? or rather secretly confesse, what a polluted order it is, which disdaineth the use of that, which (though erroneously) they call a Sacrament? The state of marriage is with these impure ones, an estate of such as live in the flesh. Better were it (saith their Champion *Bellarmino*,) for a Priest to defile himself with many harlots, then to be married to one wife. When the trumpet gives so certain an alarme and sound of defiance to marriage, who should dare venture upon it? These children of the purple whore, scorne that their great revenues should serve to maintaine the honourable off-spring of marriage; therefore God leaves them to be more filthy, and to let such a filthy off-spring maintaine none, save the children of fornication. Marriage was honourable in the Church, not among Lay-men onely, but (in the old Testament) with the high Priest, and all his Tribe (which yet were typicall of the purenesse of Christ himselfe) and *Moses* himselfe, a man who was conversant with God, and spake to him face to face, was married: after Christ, with the Apostles themselves, notwithstanding their travels, *Saint Peter* their grand Patron (and *Paul* had the same power) with the Evangelists, and many religious Bishops and Overseers of Christs focke, from their times to many generations following. Till the mystery of iniquity, which long before had bin laid as

Use 1.  
 1 error to the dishonourers of it.

1.  
 Against Papists.

Papists have personall Sacraments.

1 Tim. 4. 1.

See our learned writers, Centur.

2 Tim. 2. 17.

The life and practice of Papists justly punished by God

1 Thes. 2. 15  
Reuel. 18. 2.  
Gen. 2. 18.  
1 Cor. 7. 1.

leven, and began to worke, was growne at length to open Doctrine of Divels, in rejecting of marriage, and practice of Divels, in playing the Sodomites and whomongers; for generally this taint hath run through them all (if Histories may be beleevd) from the head to the foot. And although I deny not, but many votaries among them, abstaine from uncleannesse, some more, some lesse; yet their Doctrine frets like a Canker, to defile and dishonour this honourable Ordinance. Away ye hypocrites, and vanish at the light and lustre of this truth! your workes in secret are such, that it is a shame onely to name them, the Sunne blushing at them: your Cloysters of both sexes, vaults, privies, fishponds, and the like, have witnessed sufficiently (by the confession and sanction of a great Pope and Proctor of your owne) what hellish abominations doe swarm under the shroud and vaile of your defiance of Marriage.

How justly hath the Lord (by giving over such, both to sinnes unnaturall and unlawfull) disabled them of credit and ability, to dishonour that which they so abhor? so that their words against marriage, which they nickname, a living in the flesh, are no slander to it. For as the Proverbe saith, *Clo-dius* accuses whoremasters, and *Catiline Cethegus*, to be a traitor. This error of theirs, never past without contradiction, from first to last in the Church, notwithstanding their violence have brought it to this. As Saint *Paul* of those Jewes, so I of these, God they opposed, and man they disregarded; hatefull and hated of all men. God hath said, *It is not good for man to be alone*, for snares sake. They say, its not good to be married, for Devotions sake; abusing that Text, *Its not good for a man to touch a woman*. As *Austin* said betwixt *Donatus* and himselfe, Whether of the two beleve you? so say I, between God and these. And, man they controll; for here the text calls *marriage honourable* [among all] poore and rich, simple, learned, noble, base, minister, people; all men. What then are these? men, or beasts in their likenesse, with womens faces, lions qualities, or rather Divels in the flesh. That which they raise up as high as a Sacrament among men, they beat down and anathematize to hell among themselves.

selves. But I leave them to the discovery of their owne sect sometimes, *Luther* and others, who upon the experience of them, loathed them; and therefore (though at their parting Satan foined and raged) even out of horreur of conscience, departed from them. No wonder; for who could endure the society of such theeves, as have robbed the earth of men, men of honesty, and heaven of Saints, as a learned man speakes.

As for their deifying of virginity above marriage (which partly they colour over with Saint *Ieroms* preposterous zeale against *Vigilantius*) let me answer with that wise town-Clerke of *Ephesus*, speaking to the tumultuous people, Who knoweth not that virginity is precious? But grant it be so. What? can it not be praised without the disgrace of marriage? Is the eye of the one evill, because the other is good? Can no oblation pacifie the one, but the honour of the other depraved, and a sacrifice of the heads of married men? doth she not cut downe the bowe she stands on, yea breake her owne necke, in destroying marriage? To be sure, none are so unfit to commend or defend her, as they who confute marriage by the same uncleannesse whereby they defile virginity. Virgins, I confesse, have their honour, yea, those Eunuches who have made themselves spiritually so for the kingdome of God, are praiseworthy. And, as that *Demoniacke* said, *Iesus we know, and Paul we know, but who are ye?* So we, marriage and true virginity we admire, but as for you, what, or whence are yee? If you speake a good word for it, it were meet (as they at Athens were wont in the Senate to do) to take it out of your unvirgin-like unseemly mouthes, and put it into the mouth of honest persons. Praise stinckes in the mouthes of such as doe reproach more by deeds, then their mouthes can commend. As the Poet once said of the cold Poetry of them who commended fasting with their bellies full: so may I say of you, who praise virginity, your selves having bodies debauched with uncleannesse; your breath is not sweet enough for this worke, nor your words strong enough, to make you beleaved. None but Oratours can praise cloquence, nor any, save chaste virgins, single

Popish magnifying of virginity confuted. AAs 19.35.

Mat. 19.12.

AAs 19.15.

life, whether married or unmarried. One once said of the great Turkes horse, that no grasse grew after where he had once trod; so, neither did ever virginity thrive upon your praises. As Locusts eat up all before them, so doth your unbridled lust; and the more, by how much its vailed with the vow of that Chastity, which becomes the greatest snare of uncleannesse, to them that make it. Thus much for the first branch.

2. Branch of  
terror: against  
all prophaners  
of marriage.

But to leave these, I would also apply this truth to a second sort of men, for their dishonouring of marriage. Such I meane, as doe (though not by Popish, yet) by their uncleane lives and practice, defloure and disgrace this Ordinance. The most reall and chiefe offenders in this kinde, who by their manners doe not onely impute, but infuse (in a sort) a blot and shame into marriage, causing it to stinke by their sinne, which God hath honoured and blessed. And these are the successours of *Hophni* and *Phinees*, whose open and shamelesse pollutions by whoredome and adultery doth corrupt it. A course in these dayes so common, that not onely among the viler sort its thought nothing (for there be of the ignorant and baser sort of people who are free from it) but even of them of the better fashion also (where grace rules not) of whom in the end of this Treatise I shall speake more. But besides these, how doe the lives of such as live in this estate of marriage cause men to vow the grossest uncleannesse, rather then they would be so married? As once an Heathen said, If this be the practice of Christians to eat their God, and to kill their King, let my soule be with the Philosophers. So say I, the base cursed life of many professours, who brawle, scold, fight, and live at defiance with each other, causes many ungodly ones to prefer a single life, though besmeared with all sorts of lusts contemplative, practically, natural, unnatural, with wives, harlots, or as they can, rather then to marry! that is to say, Let my soule be with the adulterers. I say to such married persons, stumbling-blocks and eye-sores; perhaps you may be guiltlesse of this sin your selves; but verily, many by your occasion, are as deeply tempted to uncleannes, as others are by the entisements of bawds  
and

1 Sam. 2. 23.



and companions of harlots. Well, as odious as you are, yet is *Marriage honourable* in her selfe: you doe as much as in you lyeth (and shall answer for it, as well as if it were in your power) to defile it; but yet you cannot defile that which God hath enstamped with honour.

To see some married couples, how they bring up their brats to all filthinesse of manners: to see *Ahabs* and *Iezabels* 1 King 21. 25. both combining together in villany: to see the wofull confusion of bad wives with good husbands, or them with as bad wives, drawing in a most unequall yoake: *Nabals* and *Abigails*, *Moses* and *Zippora's*; would it not cause men to stop their noses at the stinck of marriage? Should this be if men kept the honour of marriage unstained? If they were jealous to suffer any eye to behold their unseemlinesse, least marriage should be dishonoured? To see the separation of such in the Countrey of all sorts, as depart from their yoake-fellowes, abandoning each other by Law, or lawlesse divorces, from bed, board, and affection (I meane by wilfull separating themselves) would it not cause men to irke marriage? To behold varlets and monsters openly, and in the face, and defiance of Courts and Lawes, without penance or due pursuit and punishment, to doe as *Zimri* and *Cozbi* Num. 25. 6. 14 did (though with contrary successe) to bring their whores and the bastards they have begotten by them, not onely into their houses and under their wives noses, but to lay them in their beds, to force them to afford them like nurcery and equall rearmes with their owne: would it not make Heathens themselves to spue us out? To see great men to relinquish and cast up their chaste and well-deserving Ladies, (whom they at first loved and sought with the greatest ambition) and to give themselves to vagrant and libidinous courses; would it not fray men from marriage, and say as they did, If the case stand so, it is not good to marry? To conclude, to see but the base Mart that is now made of marriages, how men looke onely at the prize and the best game; how they may take in, or put off their children, in and at the best vantage (as cattle in a market) for wealth and portion, be they never so debauched, drunkard, or light hulwives; would

would it not provoke men to vomit such marriages? A worthy wife cannot be sufficiently prized, a man cannot tell what to aske for such a pearle; and a bad one deserves no price, being the worst of wares: the one is above this line, the other is under it, neither ought to be bought and sold: I say, these, and other the like abuses, as the perpetuall jealousies betweene some couples (not the worst persons, yet bad in marriage) their sinister conceits, melancholike distempers, how doe they make this commodity of marriage, yea and a better too, even religion it selfe (which too many such professe) to be badly spoken of. But in the meane time, by these rests and disorders the innocent Ordinance heares ill; as if, by her default, such evils were committed.

*Use 3.*  
Admonition  
to prevent the  
dishonour of  
marriage.

I proceed to a second use of Admonition; and that is, to all such as shall upon triall finde out their errors, or else can prove their endeavour to preserve this honour of marriage entire and unstained. Sundry are the feares and griefes I know of the weake (though religious couples) when they looke backe to their beginnings: some to consider how rawly they entred into this condition at first, and since having found God to be more gracious, to reclaim them home, or the husband and wife that before was averse: yet when they also thinke, how unthankfully they have requited God for it, waxing light, wanton, worldly and loose; they cannot chuse, but they must be in bitternesse for it. Others, although they have entred into this estate with much zeale, resolution, and consent of heart, to honour God to their uttermost in it: yet alas, when they come to weigh seriously how many dayes, moneths and yeeres are come over their heads in a most unprofitable sort; gray haire being upon them, without any impression of fruit, and growth in good; able to say little for themselves, either for religion, walking betweene themselves, praying for and with each other, joynt care in education of their children; yea, that they have humored each other in their base corruptions, bolstered each other in worldlinesse (which hath eaten up their stocke) not suffered grace to revive but to decay; serving their  
turnes

turnes each of other, onely for common and vanishing ends of their owne: spent Sabbaths carnally, and little delighted in them for Gods cause, fruitlesse in hearing, and Family duties: oh! much cause of grieffe must needs be to such. Be therefore admonished, sleight not the care of maintaining of Religion in your marriage, with all solicitous carefulnesse, shunning that which might weaken it, the honour and comfort of it. Crownes of honour are tickle things; and looke whatsoever it be that hath much honour put upon it, hath with all much care, anxiety and burden annexed. Beware then: scum not off the fat and sweet of the honor and content of marriage; but as for the burden and service of it, to seeke God, to worship him joyntly, to shun all occasions of ease, carnall occasions of jollity, unchaste company, you are loath to take the paines: surely, you shall finde at last that repentance will be the best fruit of such sleightnesse: it is strange how little this is beleevd at first, till experience have taught it: but men thinke marriage to be a buckler to fence off all blowes: so long as they love one another (as they thanke God, that they doe heartily, though with a rotten love) that will hold them in, as the corner-stone doth the sides of an house. Others take marriage to be an estate of loose liberty, to live as they list, and therefore observe no caution, nor feare any danger, till at last they bewaile their folly, when they see how by their rash improvidence, they have brought a snare of poverty upon themselves: others, an habit of pleasures and expence, till, both time, thrift, and heart be all lost and past recall.

Marriage no  
buckler to  
fence ourselves  
in bad courses.

Others there are, who by their froward, peevish carriage have provoked each others to wearnesse, impatience and discontent: others, have drowned themselves in lust, and led each others by base example to follow them; and instead of complainers of each others, to be as deep in and overshooes therein as the other, thereby heaping diseases and needlesse sorrow upon their heads. And whereas for lacke of mature regard and prevention, they have pierced through themselves with the fruit of their sinne; then they cry out too late, wishing they had bin wiser to keepe this crowne

crowne entire from staine and dishonour ! Kings and Emperours have so sleighted the due care of their crownes, that they have brought ruine and misery upon themselves, by running into excesse of contempt : as in the example of *Releboam* wee see. But when as for their loose exorbitant wayes, they have come to see those sad effects which followed, they have wisht their crownes againe, upon condition of improving their honour with ten times more temperance and wisdom. How much more then have married persons cause to abhor their carelesnesse in this kinde, and to binde sure, if they looke to finde sure ; that is, to prop up the honour of this ordinance, if they will enjoy the quiet fruit of righteousnesse, by their good behaviour. If a Minister or Magistrate having more honour put upon them in their places then others, should carry themselves the more disdainfully, and beare themselves so upon their places, that they care for no man, nor baulke any bad courses, doe they looke their honour should beare them out ? should not God say to them, *Those who honour me, I will honour* ; but such as reproach me, I will make vile ? If private persons excelling others in gifts, shall not attend to humility and fear of themselves, shall not their glory end in their shame, their gifts in barrennesse, and their profession in revolt ? Even so is it here ; such as care not, regard not their demeanour in marriage, both to God, themselves, and their families, by shunning offences, jealousies, losse or alienation of affections ; but thinke it will alway be hony-moone, and a merry world with them, is it not just, that their unseasonable ruines should teach them repentance too late ? Therefore let all married ones be warned hereby, to be sober, heedfull, advised, moderate in their affections, loves, and liberties ; rather walking on this side the brinke, then otherwise : alway fearing a change, and saying, What if my follies breed in my wife (by Gods secret vengeance) a loathing of me ? a fire of contention in my bosome ? a continuall dropping upon my head, my content at home, my repute abroad ? God keepe me within such bounds of marriage as I first vowed to keepe at my entrance. Thus much for the Admonition.

1 Sam. 2. 30.

Conclusion.

Next,

Next, I proceed to comfort all such godly couples, as have laboured to enhance and uphold the honour of this Ordinance. Try your selves then; no doubt you shall meet with uncomfortable thoughts, for your manifold failings: and no doubt you thinke few religious mariages so ill managed, and so peorely carried as your owne! the many breaches and flawes of your marriages, do cause you to mourne and complaine, saying, If indeed I had so inured and acquainted my selfe and my wife to prayer and close worshipping of God; if I had wisdom and understanding enough to be Gods voyce to my wife to guide her: if I had abstained from the snares and occasions laid in my way by Satan to overthrow me and my peace; had I preserved both body and soule in that chastity and honour that was meet, nourishing love and amity, abhorring all occasions to the contrary, I might behold the face of God with comfort! but now my burden is encreased by my errours in marriage, *viz.* that with a flight, heedlesse and regardlesse heart, I have carried my selfe in a businesse of such consequence; upon which the well or ill fare of my life dependeth. Well, there is no doubt, but, as in all other, so in this part of the wheele of our conversation, to wit, of marriage; we all sinne many wayes, and our errours are infinite. But now, sist thy selfe more narrowly, and leaving thy faults, examine thy selfe in intentions, in all the wandrings and swervings of thy course. Canst thou say, that as in all other, so in this part of thy course, thou hast sought better to be informed, what that good and accepted will of God is? and accordingly, with simplicity of heart hast quit thy selfe to thy companion, not for thine owne base ends and ease, but that marriage might have her honour preserved, offences might be prevented, God worshipped within, and honoured without doores; a peaceable life in all godlinesse and honesty preserved? I aske not whether there have bin staggering, wearinesse of the yoake, and desire after more liberties, (for who is there that sinneth not? as *Salomon* said,) but, I aske this; Hast thou denied thy selfe, and curbed thy base heart, to stoope to God in drawing this yoake; not sought thy ease, fleshly content, letting the ho-

Comfort to good couples, who honour marriage.

Wants of weak and religious couples shall be pardoned.  
Rom 12. 2.

1 Kings 8.

nour of God to sinke or swim? Hast thou humbly bowed thy neck and stooped to the ordinance, acknowledging how much its changed from the first Creation, and by sinne filled with sundry sorrowes, distempers and bitter-sweets, hardly to be avoyded? I say, hast thou under all these, abased thy selfe before the Lord, craved pardon of thy stout heart and proud stomacke, loth to yeeld, and thine impotency of thy passions, desiring to testifie thy obedience in bearing these annoyances, as justly inflicted for sinne? Hast thou acknowledged the Lord most wise, in so ordering the matter for thee, that because thy heart is haughty and insolent, therefore he hath tamed thee by this bridle; and hath by it exercised thy faith and patience, and brought thee to the bent of his bowe? so that for the avoyding of farre worse snares, and for the comforts and liberties accruing by marriage, thou canst willingly yeeld obedience to the rules and duties thereof, not dividing burdens from priviledges? and thou canst correct all thy licentiousnesse in seeking fleshly content onely in marriage? Surely, if in some comfortable sort thou canst speake thus in the eares of God, begging a pardon of all wants, and a release of all deserved penalties; then I say (according to infirmity) thou hast sought the honour of marriage; and to prevent the just staine and aspersions thereof by thy watchfulnesse; yea, thou hast sought the honour of the ordainer thereof, for thy singular comfort, which thou mightst ill have wanted.

Application  
of the comfort

What remains therefore, but that I comfort thee from God, and encourage thee by his promise, not onely against the feare of thy dishonouring God, but also towards a more hearty endeavour to honour him further? Surely, thou hast neede of no lesse. Thy journey is long, thy obedience difficult! its not for a day or a moneth, but for life; its not for a sodering up of breaches for a while, to breake out so much the worse after: its no worke of an outside, to set a good face upon the matter abroad, nourishing still the disease within; God is not mocked, and sinnes in this kinde are like oyle in the hand, which cannot be hid. But this obedience is a perpetuall, yet an ingenuous, humble and holy subjection

Marriage is no  
loose nor idle,  
way of service.

on to the will of the subjecter; who by it tryes men, and shewes them all which is in the heart: so that, I dare say, a true obedient in marriage, is a good servant in all. Therefore, as thou needest encouragement from God (as who doth not in difficult duties) so, take it into thy bosome as thine owne, chew upon it and digest it: its the Lords will that thou shouldest; I say unto thee, that as the Lord hath put honour upon this ordinance, so thou hast sought to maintaine it, and who so honours God, shall be honoured of God. God can and will turne all the impediments and incumbrances of this estate into blessings: thou shalt finde this estate made honourable to thee; thy selfe shalt finde acceptance with God in all thy suits; successe in enterprises, honour and esteem among his people: he shall crowne thee with old age, and good report in the way of righteoufnesse. Thy wife shall be a blessing, no snare; thy liberties shall be pure unto thee, and thou shalt visit thine habitation without sinne, as *Job* speaks; thou shalt drinke of the floods of milke, and butter and honey. Thy children shall honour thee in the gate; and shall be thy crowne in thy age; they shall stand about thy table as olive plants; yea, although any of them should prove irregular, yet that should not condemne thine innocency. In a word, God shall bring upon thee all the blessings promised to such as honour his ordinance, even to love thine, for many generations. His word shall not be taken from thee and them for ever: he will continue thee a name upon earth, and a naile in his temple, and peace upon *Israel*.

Nay, I adde, that thy very obedience alone in it selfe shall be a blessing unto thee. Dost thou preserve thy body in holines and honor? thou shalt avoid hereby those infinite woes and miseries, which befall the unchaste; as poverty, basenesse, a rotten body, a worse soule, a ruined estate, both in this world and in the world to come. Dost thou nourish love and amity betweene thy selfe and thy wife, that so the peace of God thereby may the better rule thy heart and minde? Loe, how infinite many garboiles and miseries thou avoydest of wrath, debate, envie, raylings, quarrellings and discon-

Encourage-  
ment to religi-  
ous couples.

*Job* 5. 24.  
*Job* 20. 17.  
*Prov.* 17. 6.  
*Psal.* 138. 3.

*Eccles.* 59. 21.  
*Ezra* 8. 9.  
*Psal.* 128. 6.

Miseries shun-  
ned by good  
couples.

tents, which bad marriage causeth. But canst thou say,  
 that besides these ordinary duties of the married estate,  
 thou and thy wife have also closed with God in the spe-  
 ciall service of the time, and (with good *Vriah* and *Me-*  
*phiboseth*) moderately used the comforts of this life, (du-  
 ring the sorrowes of the Church) and bin married, as if not;  
 remembering the afflictions of *Ioseph*, making them the due  
 and daily matter of thine Humiliations and Requests before  
 God? hast thou oft, with *Ioel's* Bridegroom and Bride,  
 come out of thy feasting Chamber, to hide thine head in thy  
 fasting chamber (as our Saviour tels us, when the Bride-  
 groom: shall be taken away, they shall mourne in those  
 dayes,) the husband apart, and the wife apart, for sinceri-  
 ty, or both together for fervency? Or with the Psalmist,  
 Dost thou desire thy tongue cleave to the roofof thy  
 mouth, except the joy of *Ierusalem* be above all thy joy,  
 even marriage joy it selfe (which yet is allowed to be  
 great.) Surely then, I say, thou hast honoured marriage in-  
 deed, and as thy share in the duty hath bin greater, so shall  
 it be in the blessing: The Lord shall give thee an hiding  
 place in the day of evill, and because thou hast kept the word  
 of his patience, in bad times, hee shall also deliver thee in  
 that houre of temptation, which shall come for a triall up-  
 on all flesh. Hee shall uphold thee in six troubles, and the  
 seventh shall not come neere thee: The floods of great  
 waters, with all those plagues which God hath denoun-  
 ced against these, shall not come neere thee. Be cheere-  
 full in the Lord therefore, and still, thou and thy wife,  
 cleave and cling to him; deny your owne wils and car-  
 nall reason, and trust to his eternall strength; buckle with  
 the werke of God faithfully, and walke in his ordinance  
 humbly, till hee come; and then he shall bring healing in  
 his wings at last; and in the meane time, hee shall cause  
 a voyce to sound behinde, saying, *This is the way, walke*  
*in it*: Hee shall order your pathes, resolve your doubts,  
 prevent dangers, and so preserve the soules of his Saints,  
 that thousands shall fall at his right hand, and ten thou-  
 sands at your left, you going safe in the midst, and so



to be brought safe and well through all extremities at last. So much for Comfort, and for this first Chapter.

CHAP. II.

*More full explication in what the honour of marriage consists (being the ground of the Treatise ensuing) viz. entrance and continuance. Entrance first, in marrying in the Lord, handled.*

**B**UT because there be many more Uses to be made of this point, ere I come to them, I desire further to open this truth, and in particular to shew what the honour of this marriage is, and in how many things it consists. Honourable we see it is, by that which hath bin said; but the question is, How married couples may attaine this honour? To which I answer, by two maine duties: First, procure it: Secondly, preserve it. Procure it first, by laying the foundation of it in honour; for as the root is, so will the branches be, either honourable or reproachfull: seeke therefore to enter into that estate according to God and his rules. And then secondly, having entred well into it, manage it well also, nourish the honour of it carefully and warily, for its no whit lesse vertue to keepe well, then to seeke aright; and many begin with great shew of honour, who yet end in shame.

*Quest.* How may married couples attain this honour?

*Ans.* By two things; first, by good entrance: secondly, continuance

Touching the former of these, there is a double rule of the word; first, to marry in the Lord: secondly, to marry aptly in the Lord. This is the ground of an honourable marriage, when as thou art content to be taught by him who first put honour upon it, to maintaine it. For the former, to marry in the Lord, is to use our uttermost discreet diligence, to seeke out such companions, as (in charity and likelihood)

The former part: to marry in the Lord.

Entrance requires goodnesse and aptnesse.

are either already espoused to the Lord Iesus, their husband by faith; and in token thereof, sit close to him in obedience; or an endeavourer thereto; that is, such as are in a faire and hopefull way of inclining to it. These two (I confesse) differ; but beware lest thou attempt any marriage, in which neither of these can be perceived. To open my selfe a little; they, that are indeed actually married to Christ, have bin truely drawne to him by his *Élezier's* and spokesmen, by whose embassage God hath treated with them, about this spirituall union, betweene himselfe and them. They have well digested the offer, and with *Abigail* (when sent for to be *Dauids* wife) confesse themselves to be so farre from worthinesse, to be his Consorts, and to taste of his marriage contents and benevolence, that they are unworthy even to be fellow-servants with his children, doorekeepers in his house, or to wash and wipe the feet of his household. So vile God hath made them in the sight of their owne eyes; shewing them by his pure Law, the basenesse of that conversation of theirs, wherein they have walked (as the doore alway rolling one way upon her hinges) so they alway living in the same vices, soked upon their old dregs; that hereby he emptieth them of themselves, dasheth that pride and vanity which puffed them up before: so that alas, they rather thinke, that he is throwing them out of his presence for ever, then marrying them in faithfulnessse to himselfe. By this humiliation, they come to be further acquainted with his pleasure; That even to such wofull ones, who have defiled their fathers bed worse then *Reuben*, yea, defaced his image; yet to these most forlorne harlots and children of adulterers, he is willing to be reconciled, yea, to seeke them out, as that Leuite did his concubine, yea, after just cause of Divorce, *Ierem.* 2. 1, 2. to admit them to his bed againe; themselves seeking no favour, but fleeing from him, as she from her Lord. By this unheard of love, hée hath broken their whorish hard heart and forehead of brasse, melted them into teares, to see his bottomlesse and causelesse compassions, as *Zachary* in chap. 10. ver. 12. calst them: especially while they by rejecting or sleighting it, yea shutting him out, and

abhor-

To marry in  
the Lord,  
what?  
2 Cor. 5. 20.

Marks of it.  
1 Sam. 2. 5.

The first sight  
of unworthi-  
nesse of this  
favour.

The second:  
they see a re-  
conciliation.

Judg. 19. 3.  
Jer. 2. 1.

The third:  
their hearts are  
broken hereby

Zach. 10. 12.

abhorring his love, deserved to have his heart hardned, and love to turne jealousie against them. And now, they consult whether they were better perish in their desolate courses, or venture upon his love for a second reconciling. At length, seeing his scope to be, to get himselfe a name in turning an harlots heart (as bad as *Mary Magdalen*) to her husband againe (a thing which no man can doe to an whorish wife) yea, to make her more loyall and tender to him, then she ever was ere she forsooke him. I say, at length, she is convinced, and casting her selfe downe at his feet, as one that is loath to dishonour that love which she so much abused; with a trembling and selfe-despairing heart, begins to touch the hem of his garment, to apprehend him to speak as he meanes, and so becomes one againe with him, neerer in covenant then ever; bone of his bone, and flesh of his flesh. Striving from that second renewing of love towards him, to draw mighty encouragement and resolution, not onely never to be faithlesse to him, in her conjugall affections any more; but also, to returne the fruit of his deere love into his bosome againe, to walke in all subjection to his love and will, to delight in denying her selfe, that so she may be wel-pleasing in his sight, whether in doing or suffering for him. Thus abiding faithfull to him in the uttermost service she can doe, she waits patiently for his coming, that he may finde her in peace and well occupied at his coming, and then make her glorious, and like himselfe, without spot or wrinkle.

The fourth:  
they being  
convinced of  
Gods ends,  
believe it.

The fifth:  
From hence  
they are encour-  
aged to obey.

Psal. 45.

Eph. 6.

This is a short description of a spouse of Christ, and a sonne or daughter of *Abraham*: and such an one (in measure more or lesse) is each soule married to Christ: and of such no question needs to be made, but they are (in this first respect) meet husbands and wives for each other. But lest my words prove snares to any who come short of these, and yet are loth to be debarred from marriage: I adde, that there is a lesser degree of grace under this, onely appearing in the feed, tender and weake; and that is of such, as (although they reach not so farre) yet have their eye toward this bridegroom, counting him one of ten thousand, comparing Job 33. 23. them-

Markes of a  
lower degree.  
1.

selves with such as are married to him, thinke themselves far  
 inferiour, with their case were so happy ; abhorre their own  
 treachery, count the feet of such beautifull, as woove them to  
 Christ, thinke highly of the offer, love to be such friends of  
 the Lord Iesus, and children of his Bridechamber, full of tears,  
 affections and desires after it. Even these are not to be ex-  
 cluded neither, there is hope of such, that they may come to  
 be married to Christ in due time ; therefore it were unequall  
 that for meere lacke of time and training, they should be reje-  
 cted : rather, if better faile (in ordinary providence) there be-  
 ing sufficient ground to hope, that their little is in truth : I  
 dare not deny, but a contract with such may be lawfull, and  
 the Lord may cover defects in mercy ; especially if the more  
 forward party be industrious to improve a little to a greater  
 measure, in the other, if the weaker party be teachable, and in  
 either of both there be a selfe-denying heart (if God crosse  
 their hopes) to lye downe meekely at his feet, humbled for sin  
 (the cause thereof) and patiently taking up and bearing their  
 crosse, till God amend it.

Reasons of  
 this first branch

The first :  
 Rash matches  
 unblest.

By all this it appeares, that Marrying in the Lord, requires  
 good consideration ; and that they who so marry, have laid  
 the foundation of future honour beforehand. And who doubts  
 but it had need be so ? for what hope is there, that they who  
 never sought it before, should ever light upon it after ? Ho-  
 nour requires good breeding, and it is a stud, which except it  
 subsist upon a good ground-cell, will soone lye in the dust.  
 Rash and sudden attempts in this kinde, doe but make way for  
 shame and reproach ; onely marrying in the Lord, prepares  
 the soule for the worke : it hath her tooles in readinesse to fall  
 to the trade, whereas the contrary is still to seek ; yea, the ve-  
 ry method of the Apostle in this Epistle, shewes no lesse, for  
 he speaks of no marriage businesse, before he have fully ope-  
 ned the doctrine of faith, he layes that for the bottome, and  
 then comes in, and tels such, their *Marriage is honourable* :  
 Faith then is the hand and wheele, which must frame a vessell  
 for honour, prepared, as for all other, so for this worke of mar-  
 riage. And in truth, as it is all Religion (upon point) so it is  
 the marriage ring, which makes the soule one with the Lord ;  
 and

and this ring is beset with many rich jewels, all of them serving for the honour, that is, the well carrying and discharge of marriage duties. One Jewell is, humility and selfe-deniall, whereby the heart is tamed and humbled to this worke with all subjection, and freed from that rudenesse and rebellion of spirit, which makes it fit for nothing but it owne will and ends; but this grace levels it to the obedience of this ordinance. Another Jewell is peace, whereby the soule is so calmed and pacified within it selfe, in the point of pardon and Gods favour, that it can beare any affronts: even as the shooes or brasie boots of the Souldier can walke upon rocks or pikes, and feele no hurt; so an heart well apaid in the Lord, is calme, and able to cleare the coast of all distempers; and to goe through discontents and crosses, such as an unquiet spirit cannot. A third is purity, which cleanseth the soule of many bad humours, very unequall for marriage; selfe-love, pride, disdain, wrath, heart-burning, jealousies and conceits, and makes a man much fitter for marriage. A fourth (the last which I will name) is righteousnesse; that is, the fellowship with Christs holy nature, by which the soule partakes the properties of Christ, qualifying it with wisdom, influence, strength, meeknesse, patience, holinesse, cheerfulness, long-suffering and compassion; which graces, as they make him a meet head and husband for the Church, so they make married couples meet heads and helpers for each other. Faith, I say, doth draw from Christ all such abilities and graces, as may prepare the soule to all the services which the marriage estate calls for. Even as the spokes or staves of the wheele strengthen it, for the good motion of it, so doth faith strengthen this great master-wheele of conversation, which is Marriage.

Again, except the Honour of Marriage be forelaid in the entrance, when the minde is free and impartiall, how should it be like to be provided for in marriage it selfe? Alas! marriage hath her handsful of trial, what grace is already wrought in the soule, marriage will finde a gracious heart work enough at the best; for it is given to exercise grace. It is not given to worke grace (without singular mercy doe occasion it) but

The Jewels of  
the marriage  
ring.

1.  
Faith and hu-  
mility.

2.  
Peace.

Eph. 6.

3.  
Purity.

4.  
Righteousnes.

Reas. 2.

Trials of mar-  
riage many.

1 Cor. 7. 35.

to exercise it; for what abundance of other distractions doe there fall out in this estate, which (as the Apostle tels us) keepe off the soule from sitting close and comely to God? The necessity of marriage-occasions are such, as compell the parties each to please other, in the matters of this life. So that, except single persons have well bethought themselves, and fitted themselves with a stocke to live upon, they will finde it an hard thing to act a true part on this stage upon the sudden: rather they are like to finde (except God alter it) marriage to pul them from God, to carry their spirits to worldlineesse, unsetlednesse, cares, feares, temptations, lusts, sometimes on the right hand, by baits, to carnall ease and jollity; and otherwhiles on the left, to snares and distempered passions, of anger and impatience, neither of which extremity favours religion, but kils and damps it; taking up all the time and leasure of the soul, from attending the best things, or at least causing it to attend them lesser; as good never a whit (as we say) as never the better.

Reas. 3.

God is seldom  
found out of  
his owne way.

Besides these reasons, what hope have we, that when we forsake Gods way, he will be found of us, in ours? How just is it for him to forsake us, and give us over to our owne by-ends and respects in our marriages, and to suffer us to defile our selves more and more, that as we entred badly, so we should live worse, and end worst of all? As *Paul* saith, The wicked waxe worse and worse, deceiving, and being deceived; so may the Lord plague ungodly marriages by themselves, and scourge them with their owne whip; so that the husband should be deceived with the bad qualities of the wife, and she by his; one defiling the other more, and neither doing any good to the other. Wee see it thus daily, uncleane men doe but teach their wives their trade, that they might match them in their kinde; carnall, proud and bad wives draw their husbands to the like evils, one must please another by concurring with their humours, and all for a penalty upon such as sleighted Gods ordinance, to marry in the Lord: that so the thing they sought might be a snare unto them. True it is oftentimes, the Lord orders it otherwise (for the elect shall be brought home by one meane or other, be they never so ill married) the

2 Tim. 3. 3.

Lord

Lord can turne poyson into a medicine, if he please, and sin to good. But it is ever best, to seeke God in his way: the question is not what God can doe, but what he doth, or will doe ordinarily. Sure it is, ordinarily, these doubtful, irreligious and clandestine matches, are as basely carried, as entred upon; repentance it selfe being hard to get for the sin at first, much lesse amendment of errors, but rather an hardned heart, an unsavory going through-stitch, swallowing up much sorrow, and none to pittie them that pittied not themselves, in hastning sorrow upon them.

Lastly, marriages are full of disproportions. Now religion is fittest to levell and equall them of all other: I confesse it to be the way of God, that such equality as possibly can be attained, should be in this condition, as of yeeres, education, disposition, breed, estate, and the like (as in the next point shall appeare.) But what is more common, then disparity in all? yong are married to old, rich to poore, untaught to well trained, harsh to amiable, and the like. How shall this be levell'd? Surely no way, except religion compound it. I doe not alway say it can; for Religion it self hath no warrant to enter upon unequal marriage, howbeit, if it be so, religion can best set all straight and eaven, or else nothing can. It is not her wealth, which can procure content with a prophane, froward wife; it is not a good nature which will purchase love to a wastefull, improvident, wanton woman; that playster is not broad enough for the sore. No outward complement can ease or levell an inward unequallness; onely grace can doe it, if it may prevaile. Grace will say thus, Thy wife was but poore, but she is loyall, chaste, wise, provident, saves her portion in seven yeeres: that which makes her thus, shall goe for her portion. Thy husband is but a plaine man, hath no great learning, is none of the sweetest tempers, but harsh and rough: But religion shining through these clouds, makes the best of an hard bargain: both of them, perhaps, are passionate and sudden, but because Gods bridle is presently in their mouth, their wants are the easilier endured. And, as I say this of marriage in general, so in particular of second matches; wherein,

*Reas. 4. 1*  
Grace levels  
all disproportions.

either incumbrances by former marriage, children, or the world frowning, or suspition of fraud either way; or, in a word, unfutable successe to expectation; if in the throng of these, religion step not in, to mediate and moderate the controversie, how endlesse may the breaches be?

Objections  
and doubts  
answered,

But for all this, Truth cannot want cavils or queries: for first, doe we not (say some) see very many couples doe very well, who never observed any such strict course, but hap't by better chance, then good skill upon one another? I answer: you have lighted so, perhaps rather in a negative way, that you are free from many evils which pester others, then in an holy positive way of grace: or if so, its rather a lot of mercy, then any good forecast of your owne: if it be as you wish, thank God who hath borne with your sinfull tempting of his providence, and swerving from his way: howbeit, one swallow makes no summer, neither ought it to prescribe a president unto others: ten misse where one hits well. And secondly, I say, all honour and successe in marriage, must not be esteemed by outward league and peace together; *Ahab* and *Iezabell* accorded, but how? in mutuall combining for wickednesse and idolatry. Still swine eat up all the draffe sometimes: and, if outward peace, attended with wealth, ease and welfare, cannot hinder a prophane heart, contempt of the Ordinances, Sabbaths and wayes of God, what advantage is it for a good marriage? But it is objected, put case, that God converts them to himselfe? I answer, his mercy is the greater, but yet so free, that it cannot certainly be rested upon. The grace of God which turnes all to their good, whom he hath eternally loved, must be no pretext for sinne.

1 King. 2 1. 25.

Obj. 2.

Againe, others come in and cavill; tush, what need you be so nice, grace may come in due season, no time past, and when it comes it never comes amisse? I answer: grace is precious at all times; after marriage as well as before, if a man were sure of it; but what ground have any to presume of it, without some word for it, much more being against it? God may be patient, and say, No time past: but neither is he tyed to it; and besides, they that tempt him, are most unlike



to speed well. Walke in his way, and then indeed, no time past: God may, yea, and will convey his grace to a poore soule that waits for him.

But its further objected; the best (by their leave) have failed in their godly attempts, and found worse wives then they sought. I answer: yet, they may have peace in this, that they have sought God to the uttermost: he hath hidden himselfe from them in this particular, as the Prophet said to the *Shunamite*: but they have peace in their endeavour, and therefore have no cause to give God over, but to hang upon him still, to finde mercy in another way, that is, in the bush burning and not consumed: that is, that by your prayers, God hath reserved mercy for them, and meanes to grace their enterprises at last, doing that for them in marriage, which he did not before. If the Lord please to heare them at last, it shall be well; and to such this free grace of his belongs, who though they have bin disappointed a while, yet it is in their obedience, and so includes an hope of further audience and supply from heaven. But I conclude, if any carefull ones have yet miscarried; surely, ten times more have done so for lacke of it.

Object. 3.

2 Kings 4. 27.

But many religious ones may have perilous qualities, and so dishonour marriage. *Answer*. If this be done in the green tree, what shall be done in the dry? what shall become of such as without restraint, even out of the abundance of their evil heart, bring forth such fruit with full purpose? Alde to this, their evil qualities come not from religion, but because they are not religious enough to bridle and mortifie their lusts. Its because they drowne the power of their religion in their owne sensuality and will; detaining the truth in unrighteousness: and no doubt such would be much worse, if religion did not now and then step out to moderate.

Object. 4.

Luk. 23. 31.

Mat. 12. 35.

Rom. 1. 13.

But if you tye us to such strictnesse, to marry onely in the Lord, what shall become of those persons that are not in the Lord. I answer. Take you no thought for them, take thought rather, how (in the swarme of such) you may shun them,

Object. 5.

them, and light upon such as are the Lords. As for these, you shall not need to take thought for them; our rules will not much hinder their marriages, like will to like, doe we what we can, and the dead will bury the dead, the world will love their owne, and that to their mutuall sorrow; and all to teach us to love such the rather whom the Lord loveth. What have we to doe to judge them that are without? no, we speake to no other but the willing people, Psal. 110. 3. who will stand to be judged at Gods barre.

Luke 9. 60.

1 Cor. 5. 10.

*Object. 6.*

*Instan.*

But I have cast mine affection already upon such an one, and am snared. *Ansiv.* Then forbear a while, till all means be tryed for the parties bettering, and so venture upon them.

*Object.* But I cannot so farre deny my selfe. *Ansiv.* Thanke your selfe, God forceth no such necessity upon any, if they will be ruled. If not, their snaring themselves with a needlesse necessity, cannot make Gods command of no effect. If you can make to your selves such a necessity, as must breake a charge of God, then try how well you can endure the fruit of it, when sorrow, repentance and shame shall come upon you, as the necessity of an armed man. Is not as good reason, that you digest this gobbet, as that the Lord digest the other? yes surely.

Pro. 24. 34.

*Object. 7.*

But when all is done, perhaps we shal misse of our choice desired, because there are so few to be found, in this wofull barren world, of such as be religious, and those who are but meerely civill are counted puritans, and those precise whose manners are not debauched. *Ansiv.* Set not Gods providence and his command together by the eares; as if he charged you to marry onely in the Lord, and yet debarred you from it in practice; so that either you must be forced to marry with all sorts, or else must not marry at all. No: God puts no such snare upon any: looke you to your selves, that you be such as you goe for, and the Lord will not deceive you; he hath good in store for the good. Its one of heavens workes to make good marriages: and hee who hath bad women in store for sinners, that they may fall by them; he hath also good ones for the good, that they may honour marriage

2 Cron. 19. 11

Eccles. 7. 26.

marriage and him thereby; yea, and he hath wisdom, discerning of spirits, of the subtil shewes and guizes of all sorts, both hypocrites and other bad ones, so that (as subtil as the world is) they who loathe to be cheated by their dice-play, shall not want wisdom to judge, and savour to relish the good in the midst of the bad; they shall heare a voyce behinde them, saying, *This is the way*: and withall, giving them an eare to heare, and an heart to obey, and walke therein.

Ephes. 4. 14.

Esay 30.

But to conclude, wee have met (say some) with good companions, by providence, yet still are we letted; for our parents and friends (at least of one side) will not consent. I answer: perhaps you seeke among the good, and finde better then your selves, for some sinister end, the beauty or the portion of the party; otherwise unworthy to speed: and what wonder if a wise parent will not consent to bestow his childe upon you? But ye object: yes both of us being both religious and consenting, yet parents crosse us. I answer: If indeed it be ~~so~~ marry till I come to the next Chapter, and there I shall fall into that argument of the parents duty, and therefore I will not prevent my selfe. We have answered Objections enough, and more will occur after, enough therefore is said here. Let us hasten to some Use of the point, wherein more satisfaction will be given to other questions.

Object. 8.

First, this is terrour and reproofe to the marriages of this degenerate age; wherein this duty of marrying in the Lord is cast off at large. As *Rehoboams* yonkers carried that weighty businesse of his Kingdome, and overthrew it: so doe the unruly and rebellious humours of most youth miscarry this. They knit and combine themselves together, as if they were right grave Counsellours, wiser then their parents and ancients, disdainning that any should over-rule their rash and rebellious appetites; and so with rash resolutions and fury of undeniable passions, they rush themselves upon the pikes of eternall misery. If once their parents be dead, then most of these hot-spurs have made sure enough, for the honour of marriage: for by that time they come of yeres (if not before)

Vices of the point.

1. Terror and reproofe.

Bran. 1.

Prophane scor-ners to marry in the Lord, terrified.

1 Kings 12. 10

Ju'g. 14 3.  
Josh 23. 29.

fore) most of them have embezeld their patrimonies. But if not, yet in this point of marriage this is their resolution; Give me her, for she pleaseth me well: (she may please well for a moment, though she be a prick in the eye, and a goade in the side for ever after.) And so for a vanishing content, to a vaine humour, what doe such, but enthrall themselves to a wanton, wastefull and wilfull ungodly companion? And as the Heathen said of a bad bargaine, it vexes the foolish buyer more with the continuall upbraiding, then the losse of the money, so may I say of this; and as *Sampson* found this at leisure, for the wilfull minde he bare to have *Delila*: so doe these. But alas! there is no season for such as he was, to beleve it (being intoxicate with the cup of enchantment, disabling them from taking better counsell.) But why then speake I this? Surely, because I see religion among young couples, for the most part, is the first of those respects which are last thought of. Desperate and stollen waters are sweetest to such; like those of the *Benjanites*, who rushing into a company of dancers, in their jollity, snatcht up each man his wife, as she came to hand, prove well or ill, for better for worse: for why, they sought wives, not good ones, and that any way, so they had them. What a merry world were it for our debauched drunken youth in these our dayes, if they might choose their wives in such a lottery. To catch (among a drove) each one his owne marrow pell-mell: oh what a brave thing were it? There is a pleasure in doing that which is forbidden, to our cursed nature, even because it is so; and if it were not so, they would dye upon a sword's point, ere they would attempt it. And notwithstanding the woe of such marriages, both against Gods word, law of reason, consent of parents, yea, the generall experience of such as are gone before them; yet, who may speake to such? Surely such matches are made in hell, like are fallen upon like by the Devils spokesmanship: as I confesse, better one house troubled with such, then two. But what a sad thing is it to thinke, what a cursed posterity such are like to hatch; I say such, as whereof one or two might poison an whole neighbourhood? Drunken meetings, marriages, revel-

As Gen. 6. 2, 3

lings,

lings, Marquets, Fayres, Tavernies and Alehouses, being the places wherein such chuse their companions. But of this enough.

A second sort coming here to be reprov'd, are not so debauched as these, and yet reprov'd for their carelesnesse to marry in the Lord. Many, not grossly prophane, yet because but civill, trusting to their wit and policy alone, thinking themselves secure enough, although they goe not so spiritually to worke, as to marry in the Lord, are to be taxed by this doctrine. So long as they can marry morally, such as are free from grosse crimes, uncleannesse, riot, alehouse-haunting, and the like: such as are of a sweet carriage, fashionable, and compleat, brought up well to a pleasing and outwardly gracefull behaviour; especially, if there be any meanes to live competently in the world, good husbandry and housewifery; oh, they thinke their choice is excellent; yea, when children themselves stagger for conscience sake, at such offers, yet their parents are earnest for the match, and vex themselves to see their children so precise. And indeed no wonder, when Morality (in these times) is counted precisenesse. And yet, tell me, what oddes is there between those *Benjamites* I spake of, and those children of God marrying the daughters of men, the posterity of *Sheeth* with idolaters? what wofull impes proceeded from such a mixture? And the truth is, even such as professe religion are growne to make such matches without any checke. The common question now, not onely among great ones, or among prophane ones, but even among the ordinary sort, and such as professe religion, is, What shall he have? What is he worth? What joynture can he make? who will shew us any good? As if men were selling of cattell in a marquet? Not thus; What is the woman? how brought up? how qualified with knowledge, love of Gods Church, meekenesse, modesty, or other fruits of faith and the spirit? which yet are the onely ornaments of wealth and beauty, yea, more in price with God, then all they possesse, who enquire so little after them. But by that time, some of these, by bad example, and for want of the fear of God, grow to be bad companions, others

2. Branch of  
teirour.  
Marriages  
with them that  
are onely civi-  
lized, unsafe.

Gen. 6. 1.

Pl. 14. 8.

uncleannesse, others spendthrifts, and the like; then their parents (who so flattered religious ones before) can wish they had matcht them with religious ones too. But its just that they pierce themselves through with cares, who seeke religion out of season, rather out of their own ends then for her selfe. Hence it is, that such solemne marriages in the world, as begin with great hopes and honour; yet within a few yeeres turne to misery, beggery, imprisonment, defiance of each other to the pit of hell. Why? Surely because they sought other things as chiefe, money, and beauty, and the like, but not religion; just it is with God to forsake them and leave them destitute, not onely of that they sought not, but also of that which they over-chiefly coveted. Not to speake of those base and wicked shifts, which some of them are faine to come to, as flattery of their betters, unclean relations, banquerupt-like wayes, to borrow what they can, and leave men in the lurch. Ill marriages are one cause of banquerupts, though not the onely; for many streams there are, that cause this banke to overflow so excessively now a dayes. So much of this.

Branch 3.  
Reproofe.

1.  
Of such in  
which either  
partie is bad.

1 Kings 21.25

cap. 21. ver. 7.

1 Kings 21.7.

Thirdly, this is reproofe, and that of two sorts: first, such as whereof neither party is religious: secondly, whereof onely either of the two is such. Touching the former, we see a wofull patterne of *Abab* and *Iezabel*, of whom neither was better (though perhaps the one lesse ill) but conspired together, and set forward each other to mischief. And indeed so it commonly fals out, that if both be bad, the woman proves the worst. Its much what, in this sexe, as in the inferiour natures of creatures, the shee-Bear, Lyonesse or Wolfe, is the most savage and fierce: so here, the impotency and unbridelednesse of the sexe, makes her more subject to rage, unrighteousnesse, revenge and wickednesse then a man: not to speake of the naturall perswasivenesse of such, incensing to evill forcibly, ever since *Eve* tempted *Adam*. *Iezabel* provoking *Abab* to be farre worse then himselfe, by saying, *Art thou now King of Israel? and lvest thou upon thy bed as a foole? Come, and I will give thee the vineyard of Naboth, &c.* The corruption of best is worst; and when she who

by

by her kinde, should have bin the most modest, becomes bold, she commonly keepes no bounds of immodesty. Two are better then one (saith *Salomon*) and woe to him that is alone: *Eccles. 4. 9.* but here we may sadly invert the words, and say, One were better then two; and woe to those couples who are both *Judg. 11. 38.* bad: better had it bin for such to have lived in the mountains, to bewaile their virginity, yea, to dwell with the foxes and wilde beasts, in extreame solitarinesse (where no other then misery can be looked for) then to enter into an hoped condition of welfare, to double and treble their owne sorrowes, sin and judgement; making each other much more the children of Satan then before. *Mat. 23. 15.*

And verily, it is the usuall destiny of the most Families, to be pestred with such couples, whereof neither is religious, but both rude and prophane, and studying who should excell the other therein. If the one dare lye, the other dare sweare to it; if the one slander, the other will avow it; if one be bad, the other will be worse. And this pleaseth him that brought them together, on life; that by their vying and out-vying each other in evill, they should approve their thanke and service unto him: joyning to morall sinnes, the omitting or despising of Gods worship and Ordinances within doores or without, as Word, Sacrament, prayer and duties. Alas! put case that bad couples are not combi. ed in open ungodlinesse and malice, but onely in a meere, civill, form all and saplesse religion, keeping of Sabbaths barrenly, or mutual complacence in each other, for the raking up of money, making great portions for their children, ill brought up, and like to spend it as prodigally, and mocke them for their labour (as one lately did, who after his fathers death, having found out his hoord of mony, cryed out, Oh faithful drudge!) *A villainous speech.* and so waste it out in bravery and fashions, pride and pompe of life. Or put case they live in a meere harmlesnesse of course, spending out their dayes in working, eating, sleeping, neither doing good nor grosse evill, welcoming and visiting neighbours, luing curteously (which I confesse is the best of such) yet alas! what a miserable life is this in comparison of the true, gaine and sweet of a  
 1 2 } marriage

marriage religiously carried? But yet the worst is behinde.

Admonition  
to such.

For why? rarely doe we see couples thus married to repent themselves of their course; but wanze away like shadows, except they dye like beasts, without sense; and even as they have entred basely, and lived worse, so the last act of their life is worst, and they dye impenitent. Oh then I in Gods feare, let me speake unto you, and be admonished ere it be too late, (ere either the one of you be swept from the other, or both to destruction,) to consider your sinne at the first, humbling your soule for it, and much more for the long thred of your former course, which you have spent amisse. And if neither of you will at all profit, by either word or workes of God, while you live together, but goe on hardned in your mutuall wickednesse; yet when God shal separate the one from the other, by death, crying out lamentably of his or her sinfull course; oh, let the survivour be yet gasted out of his den, and with that third Captaine of fifty, cry out to God, and say, Although thou hast parted us Lord, and my companion be dead in sinne, yet *let my life* (I pray thee) be *precious in thy sight*: unsettle me from those lees upon which I am settled, (for want of roling) that I may breake off my long prophane, fruitlesse conversation, and seeke thy face, and recover my selfe, ere I depart and be seene no more! Oh! it were better (I grant) if the Lord were so pleased, that as both of you have bin partners in sinne, and one corrupt flesh; so you might both together repent, and become one spirit in the Lord, both of ye might be rouzed by his terrours out of your dead sleepe; that the one being humbled, might gaster his fellow, and say, husband, wife, seeest thou not that Gods hand is out against us, and his wrath is upon us; we are under all aduersity, our bodies, soules, children and affaires, nothing prospers: oh, we have made use a long time each of other, for the divels vantage, till our bones be full of the sin of our youth: except we returne in time, God will be avenged on us, and send us to our place and long home of misery: Alas! we have never honoured marriage, as other holy couples have done; its strange patience that yet we are on this

2 Kings 1. 13.

Psal. 39. 13.

Iob 20. 11.



side hell : let us now joyne together, and turne to the Lord, that if possible, all may be forgotten and forgiven. Oh ! happy you, if ever you should live to see that day ! happy your poore children and family, whose soules you should snatch out of the fire, and be instruments of pulling them out of that misery unto which you have bred them. But I forbear.

But there is a fourth sort of marriages, whereof either party onely is religious. These also are to be humbled for their ungrounded attempt, the one for ventring upon an irreligious yokefellow ; the other for irreligious entrance. *Zachary* and *Elizabeth* are commended, that they were both just ; therefore it is a staine to such marriages, as wherein either party is good, the other opposite to it. Examples whereof we have in Scripture ; *David* and *Michal*, *Nabal* and *Abigail*, *Job* and his wife. The Lord who forbid to sowe one field with divers feedes, or to weare a garment of linsiey-wolsey, much more abhorsthat the marriage-bed should be defiled with persons of divers religions ; for we know no opposition is so strong, as that which is spirituall ; and how then should there be unity and love, where the seeds of greatest enmity abide ? What a tempting of God is it, to draw the yoke of God with one that drawes in the yoke of the Divell ? Or (as *Paul* speaks in the like case) What fellowship is there betweene Christ and Belial, the beleever and the infidell ? what is such an union, save a monster compounded of divers natures, by an adulterous mixture ? What a noysome thing were it for a lively and healthy body to walke with a dead car-casse bound to it, backe to backe ? How long could it continue ? how should it avoid putrifaction ? as appeareth by the manner of that punishment, in some cases inflicted, among the Heathens ; as that image of *Nebuchadnezzar*, which had the body made of mettals, and the feet of clay, could not abide long without dissolution ; so neither can that temper which consists of such contraries. And hitherto adde that (which one well observeth,) that when good and bad joyne together, seldome is the worfe bettered by the good, but often the better is marred by the worfer party. The browne bread in the

Branch 4.  
Admonition  
to the religi-  
ous married to  
the irreligious  
Branch 1.  
Luk. 1. 6.  
1 Sam. 18. 27.  
1 Sam. 25.  
Job 1 8. 9.  
Deut. 22. 11.  
2 Cor. 6. 15.

Dan 2 32.

oven will be fire to fleece from the white, not that from it. How can it otherwise be, in this so neere a knot of marriage? since its seldome scene, but its so in all other fellowships? when the one party is patient, devout, meeke, sober, a lover of the Word, conscionable in Sabbaths, and the use of meanes; the other carelesse, froward, unchaste, intemperate and prophane? what a corraive must the one needs be to the other? and instead of an helper, what a continuall dropping? was it a favory thing (thinke we) to *Iob* to heare his wife bid him *Curse God and dye*? himselfe being so armed with patience, as to say, *Shall wee receive good things of God, and not evill*?

Prov. 19. 13.

Job 2. 9. 12.

2 Sam. 6. 23.

Luke. 1. 6.

Luke 15. 28.

When *David* danced before the Lord, and in the height of zeale brought home the Arke of God, was it a pleasing thing to heare *Micol* to call him foole for his labour? and although they are not so grosse as to scoffe at their husbands or wives, yet what a crosse is it, to have such lying in our bosomes as are of a diverse minde? what complaint is so usuall in these dayes as to heare the complaints of good husbands, of ill wives, and wives of husbands, through this desparity? Some making their moane for the churlishnesse, straightnesse, maliciouinesse, restraint from use of meanes; others, for other eyesores, of which sort unequall marriages are infinitely fruitfull? So rare are those couples, of whom it may be said, They draw mutually and equally in one yoke; as *Zachary* and *Elizabeth*, both just, diligent hearers, zealous worshippers, lovers of God, of good men, and the like! And hence it is, that there is oftentimes little difference betweene those families in which both be bad, and those in which onely either party is good; because commonly the better party makes himselfe but a prey to the other. Religion must alway be the disadvantage of the party, and the irreligious must beare the chiefe sway: even as the elder brother will domineere over the yonger, because of his birth-right; so, the better party must ever looke to be the underling. As we say of a syllogisme, That the conclusion ever followeth the weaker part: so here. Alas! where both parties are as they ought, how little good is done? of many crosses, businesses of the world,

debts

debts and temptations by sinne and Satan come betweene, that even the comfort of such marriages goes neere together: what good is like to be done, when the one is alway thwarting the other, in the duties of the family, or lesser occasions? I say, when the maine is crazie, how shall the rest be federed? But enough of these.

To passe therefore to another sort of couples: how many husbands are of this ranke, disaffected to their religious wives, and yet for some by-respects and ends of their owne, will tolerate them in their profession of religion, and use of means? But alas! full ill is it against their wils, if by any counsell, benefit or perswasion they could be withdrawne from it, how glad would they be? Nay, if they could divert their affections from this way to any worldly way of feasting, jollity and companionship, how much rather would they chuse to be at double or treble cost to maintaine it, rather then at a single one, to nourish the other? So that, if they permit them not their religion with gibing and geering them openly, yet with a secret disdain. If (say they) our wives will needs be precise, let them: why? Is it because you love it in them? No: for then they should have your company, and you would be like them: (wheras now you suffer them by a kinde of connivence, winking at them, and looking betweene the fingers: ) But why? perhaps they being men of a more indifferent and gentle nature, and convinced by the secret grace which breakes out in their wives, which they cannot smother; and now and then (especially in the time of their feare of death) acknowledging their state to be better then their owne: besides, beholding sundry gracefull qualities in their wives, which tend to their owne honour and credit in the opinion of others, beholding them to be in esteeme with some of their betters; and themselves accepted the better for their sakes: sometimes also stirred in conscience to desire they were as they are, though when their pangs be over, their lulls doe againe surprize them: I say, by such second motives many men (not being *Nabals* and base blockes) being perswaded better of their wives, then others are; as seeing their estates to be the more prosperous, by their frugall

Branch 2.

Diverters of  
their wives  
from religion  
to other mat-  
ters, reprov'd.

Connivers on-  
ly at the reli-  
gion of their  
wive-fellows,  
not approvers  
thereof, tax'd.

Commenders  
of religion in  
their wives for  
other respects,  
not for religi-  
on, blamed.

house-

housewifely, and wise managing thereof; they grow more indifferent toward them, and especially their persons and sweet innocent behaviours gracing them in their eyes. And by such meanes, many women unequally yoked, live at better tearmes then others doe.

1 Pet. 3. 1.

But alas! how few of such husbands are drawne to God (as the Apostle saith) by the conversation of the wives, or wives by such husbands? but put it off with a tricke; you see (say they) what our wives affect, they must have their wils, we must not crosse them, for then all were out of order; let them alone and run their course, as poore silly women may doe: but as for us, who are wiser, and have greater affaires to looke after; we must play the good husbands at home, and hold in matters together. Well, take heed you wise fellows, lest you be taken in your owne snare, beware lest God pull ye not downe from that pride and jollity, by which you look over religion, as a meane thing, under your worth and employment. The wisdome of man is but foolishnesse with God, and when the glory of this world shall be abased, and bid you farewell, then Gods matters will beare some price, and *Maries* portion may hap to be wished. Oh therefore (as *Paul* saith) what knowest thou, O man, whether God have appointed thy wife to occasion thy conversion? Oh, its death to many a bad man, to thinke, that a woman should beare stroke or sway with him in the cause of God? they will not yeeld so farre, as to grace their wives with such a victory? Its well, if her ornament prove not her greatest detrimment, and she have not much soure sauce to digest her sweet meat. But as for following her steps to heavens, oh! it were too great honour to the wife? well, you shall wish you had esteemed it your owne greatest honour! Meane time, the greater shall her thank be with God, by how much her religion hath cost her the setting on: if she suffer not her zeale and grace to quaille by any discouragements, till she see better things at last, after her long patience, to be wrought in her husband. O, thou unequall husband! art thou content to pocket up all the commodities and contents of a good wife, and to take all which religion affords thee in thy wife,

1 Cor. 1. 25.

1 Cor. 7. 16.

Luk. 10. 42.

Scorners to be drawne by their wives religion, faulty.

for thine owne ends, never looking whence this mast fals? wilt thou love the daughter thrift, modesty, subjection, sobriety, teaching of thy children, and carest thou not for the mother, religion, which bred them all? How base is it to love the effect, and to dislike the cause? to desire that these good qualities were in a wife without religion, rather then by them to behold the beauty thereof? Take heed, resist not the light, stop not your eyes from beholding that Sun whose beames you are somuch beholding too.

I conclude this fourth branch (being a very materiall one) with an admonitory caveat to such persons, whose wisdom will be (as I take it) to make a vertue of a necessity, either in drawing the backward party to a better passe, or themselves to a more patient bearing of their burden. First therefore, let such say with *Pharao's* Butlet, I remember my sinne this day, the sinne of rash entrance into marriage, my sensuality and yeelding to mine appetite, without consulting with God. These and other sinnes of thy youth, open before God, that he may cover them. Redeeme thy former neglect by present diligence, in humbling thy soule, and praying to God for pardon; it is never out of season to doe so, if the fruit be not as thou desirest, yet it shall be some supply of thy want of good marriage, and an ease of thy sorrow. As for thy companion, poure out thy soule to God for him, as *Abraham* for *Ismael*, Oh that he might live in thy sight! If conscience move thee not, yet let self-love doe it, for thou art like to enjoy the good. And with spirituall meanes, joyne farable practice, commend whatsoever is praise-worthy in thy companion (for the worst have some good parts) that it may appeare, that thou art loth to bury good under the clod of evill, and wouldst be glad to commend for somewhat: for so God himselfe doth, *Deut. 5. 28.* &c. infirmities passe by, and marke not (for who speakes of a scar, when the body is crooked?) grosser evils so observe, as waiting thy season to reprove them, and that with all mercy and mee-hesse, lest thou exasperate instead of mending; joyne especially a conviencing and winning conversation, for this glasse will say more then all thy words; nay (if *Saint Peter* may be beleevd) more

Counsell for  
such as draw  
in an evil yoke  
Gen. 41. 9.

1. Rip up thy  
state to God.  
2. Redeem old  
errours, and  
pray for pardon

Gen. 17. 18.

Deut. 5. 28.  
3. Passe by ordi-  
nary faults.

1 Pet. 3. 1.

4 Fret not at  
thy lot.

Luke 21. 19.

Esay 26. 20.

Luke 5. 40.  
5. Conceale  
grievances so  
long as is pos-  
sible.

Heb. 12. 13.

Prov. 18. 10.

Prov. 10. 29.

6. Justifie not  
thy owne er-  
rors, by others

then the word it selfe sometimes. And they are no men nor women, whom such a carriage will not win in time. But put case God still answers not thy desires : fret not against thy lot (which is Gods providence) nor by comparison of worse folkes better successe. But possesse thy soule with patience, beare this indignation a while, till the evill be overpast ; thou drinkest of no other cup, then that which thou hast filled for thy selfe. Moderate such pangs and melancholique passions of discontent, as doe attend such a condition, and be not froward with the froward, knowing that the Divell is seldome outshot in his owne bow. Especially thou woman (if it be thy lot) beware of it, let not flye against either marriage or procurers thereof, lest religion beare the reproach of thy folly. No man puts new cloth into old garments, lest the breach be worse. And (if I might advise) I would wish such rather to conceale their grievances, then to open them much, especially to strangers : and it requires great wisdom to do it to any, most of all with ripping up all grievances before witnesses : for hereby, as secrets become reproaches, so, that which might have bin healed, is quite made incurable, by over-deepe search and exasperating. However the issue prove, waxe not desperate, still hope ; the name of the Lord is a strong tower, the righteous flee to it, and are preserved. Thou art not alone in thy griefe, live by that faith wherby *Iob*, *Abigail*, others lived & do live, and thou shalt see what end the Lord shall make ; keepe still thy humility, care and diligence : The way of the Lord is streight to him that walketh uprightly, though there were no other. Above all, beware of justifying thy base heart, under colour of thy companions more apparant sinfulness : play not the hypocrite, as many doe, who promise great matters, if free of the crosse, who yet being set at liberty, discover themselves to be wanton, worldly and carnall : sometime stumbling at the same stone which before gave them a fall, and becoming worse in good marriages then they were at the first in bad. And thus much for this first Use, with the Cautions thereof.

Use 2.

The second Use is Instruction : teaching us by comparison

son to esteeme and judge, what is the most excellent object for the married to behold in each other. And that must needs be found religion; very heathens could say so of their vertue, that she is desirable for her self: how much more we of this? No other things are so; they have their desirednesse, yet for that they are in order serving to better ends, rather then sought in themselves. And as wisdom it self usually in Scripture is spoken of in this kinde, that she is better then Rubies, the Topaze, the treasures of the East, no gold is like her: so is a good woman furnisht with this grace, more precious then all pearles. Even as also an husband is: birth, education, meanes and wealth, greatly conduce to a compleatnesse and contentment of marriage: but as for making it happy and honourable, they reach it not: onely religion can doe that. They are as the second sort of worthies of *David*, which attain'd not to the first. Many daughters have done well, but thou hast the birth-right, and surmountest them all. There is an honour of complemen<sup>t</sup>, and there's an honour of substance: the former may stand in externals; the latter onely in religion. *Salomons* words will expresse the point; That which is desirable in a man is his goodnesse: no man is praised for that which is out of him, but for that which is within him. Seco<sup>d</sup>ly, there is no comparison betwixt the graces of the minde, with outward abilities; for the one is of absolute necessity, the other not. It being not absolutely necessary, that a man should be well bred or wealthy: but its necessary that he be religious: without the one he may live, and maintaine the honour of marriage (though in the other there is usefulness) but without the other he cannot. Lastly, in respect of the absence of either: better want a pound of the one (if want must be) then a dram of the other. Wealth and parts will not recompence the lacke of religion (for they are under it in their kinde: ) but she can supply theirs with an hundred fold. The conclusion is, learn we to settle our judgements solidly upon this truth; that so our eye be not bleared with the false, and erroneous opinions of the world; which (as in all other respects, so) in this point, forsake the rule of God, for vaine shadowes and emptinesse;

Instruction.  
What the best  
object of the  
married is.

1. Respect. )

Job 28. 18.  
Prov. 8. 11.

2 Sam. 23. 19.

Prov. 19. 22.

2. Respect.

3. Respect.

linesse; and having embraced them all their life time, seeking in the creature, that which is not there to be had: (for as apparell cannot feed, nor meat cloath, nor any thing exceed his owne spheare; so neither can beauty reach beyond that is in her, nor riches above that is in them: ) they cry out at last, taught by experience of fooles, we have lost the body for the shadow, embraced vanity and forsaken mercy: *All is vanity!* So it was at the first, but you saw it not.

Jonah 2.8.

*Use 3:*

Admonition  
against some  
errors herein.  
The first.

Thirdly, let this admonish us, to shun all delusions and errors in this kinde, which might destroy the honour of marriage. Imagine not, that profit and pleasure can doe the worke of honouring marriage. An Heathen could say, These are but by-respects in a lower contract of friendship: how much more here? when sweet and profit are once worne off, as the nap from the fine cloth, nothing remains behinde save thred-barenesse: as when the leaves are blowne off the rose, nothing is left save the prickle. Not so here: for although the begin with some soubrenesse, yet she is durable and outlasting. Secondly, be not gulled with the rashnesse of such brainicke ideots, as thinke marriage to be magicke; that looke what defect so ever there be in couples, yet marriage will accomodate all suddenly. Marry them (saith one) and all will doe well enough. Can marriage make all errors vanish? Is any man so mad as to thinke, that because he hath a great summe to pay, therefore he may convey twenty slips into it, and not be discarded? shall not each peece come to the weights? Surely that which in the severall is naught, cannot doe well in the compound. Once (as our English story mentions) there was in the English Court a very sweet Lady, called *Jane-make-peace*; which no sooner perceived any little difference among the Nobles or Courtiers, but she would accord them presently. But this office is onely in religious marriage, not marriage onely: nay, rather marriages ill entred upon, are commonly so farre from sweet accord, that rather afterward they prove worse; for then doth the divell present more baits of liberty, to an unbrided heart, then before.

The second.

The



The old speech is, Magistracy makes not the man, but discovers what mettell is in him. Be not deceived, God is not mocked : as a man sowes, so shall he reape; of wheat, wheate; of darnell, darnell; and he were mad who would looke for other. Thirdly, neither let any thinke, that in unequal marriages, the religious husband (as the stronger) may better adventure upon an irreligious wife, then a christian woman upon an husband of that straine : for my part, I have seene small oddes in the bargaine; *Salomons* words prove too true here, *Victory is not alway to the strong*: its ill grappling by strong hand with an headstrong woman. She should be the weaker vessell, but when she is perverted, she proves the stronger in mischiefe. The sum of all is, let none that feare God venture upon those that doe not : and let all seeke for their parts, to be in the Lord, before marriage. Above all, let second marriages beware of adventuring in this kinde, upon each other for advantage sake (an errour very rife in this kinde) for enhansing themselves for jollity, and a braver and fuller life, then formerly they were content with : for it fals out commonly, that by one appendant or other; as charge of children, perfidiousness: in the valuing of their estates, costlinesse of diet or apparell, or by some unexpected canker, wasting the apple at the core, God cuts their combe, fills their new hopes with new sorrow, and makes them wish that they were but as they have bin, forfeiting all their felicity for naught. So much for this.

The last Use is Exhortation, to excite and perswade all to marry in the Lord : an exhortation at all times necessary; but so specially necessary in these gulling and cheating dayes, that who so should reject this counsell, were worthy to give it himselfe too late, upon costly experience. And truly I lesse blame them, who are of good estate, fearing God, for their buying good wives, by forsaking greater worldly contents : which commonly are joynd with greater perill (for great portions commonly goe with great stomacks, high spirits, costly fashion, and great expences.) They therefore who can deny a little pompe, may buy much

Gal. 6.7.

3. Branch.

Eccles 9.11.

Use 4.

Exhortation  
to marry in  
the Lord in  
3. branches.

peace, and redeeme both their owne and their childrens safety, with a little selfe-deniall in outward respects, when-as they are sure to gaine it in spirituall. But I digresse not. Still I presse the point, Marry in the Lord: concerning the which, I would commend three duties to the well-affected. The first concerning youth before their entrance into this estate. The second more closely concerning such as purpose to change their estate. The third concerning them upon their contract.

Three branches of it.

The first:  
Youth must  
redeeme her  
golden season  
for this end.  
Ephes. 4. 19.

Eccles. 12. 1.

Mat. 12. 35.

Luke 10. 42.

Touching the first, the dutie of yong ones growing up toward this estate, is this, That they redeeme their golden opportunity of youth and single life: improving all such helps either publique or private; all such counsels of their ancients; all examples of such as are commendable in this kinde, especially any such motions of the spirit in the ordinances, whereby they are inclined to seeke the Lord to be their portion, in pardon and grace. Remember this is your season of getting about you such a stocke of provision, as may hereafter stand by you. This is your golden time; each period following will prove worse downward, even brasse, iron, and clay. Marke hew the greater sort of youth dally out their precious time, never setting their hearts to *Remember their Creator in the dayes of their youth*: but to licke up the common scurfe of the times, to learne fashions, complements, carriage (which availe little for the maine) to stand upon their great births, portions or hopes, and so to live bravely. But how to be fit for such a solemne change (I speake not of death (for that's out of thought, out of season for youth) but of marriage, if God bring them to it; that so out of the treasure which they have gotten, they may bring forth direction, how to order themselves, or make their estate honourable and comfortable, its furthest from their thought, What? doe you heare, that the chiefe way to honour marriage, is, entring with the Lord? and doe you not conclude, that so weighty a matter will cost you a great deale of preparing? What should you then doe beforehand? Surely, as your parents are busie about providing your portion (which is their worke) so, be you busied a better way, about that one thing

thing necessary, to get the pearle in the field, to seeke the Lord while that he may be found. Heathen Poets bring in Virgins upon the stage, professing that they take no thought for their matches, they looke at modesty and good report. The lesse you are busied about things lesse needfull, the more may you attend that one thing, which shall never be taken from you. Except in these dayes of your youth, wherein each thing is sweet, the maine worke be thought of, the dayes are coming (and that perhaps long ere old age) of which you shall say, you have no pleasure in such objects: there may come a day of uncomfortable marriage, losses of estate, death of husband, of wife, sorrow of heart for your ill matching, and then how will you doe? Is it not just to such, as set the chiefe things behinde? yes verily.

Eccles. 12. 1.

Remember our Saviours words to Peter, *When thou wast young, thou girdedst thy selfe, and went'st whither thou wouldst; but when thou art old, another shall gird thee, and lead thee whither thou wouldst not.* Thou mayest (perhaps) meet with an unpleasing girdle; thy great charge of children, calling for thy care and maintenance; the world frowning upon thee, and not answering thy hopes; a riotous and spend thrifty husband, or waspish and untoward wife (for so it may be, when thou hast sought the greatest prevention of it, if God will so try thee) debts, diseases, reproaches pursuing thee: in the midst of all these, little leisure to wait upon the Ordinances, which should infuse the grace of support into thee: and perhaps (which is worst) as small an heart after it. Then, when all these have made thy life unpleasant, and thy conscience coming upon all, with a worstreame, and causing an overflow of sorrow unto thee; what shalt thou doe? God hath dealt righteously in it, because thou contemnest all helps in thy youth, and therefore in thy trouble, sends thee to thy idoll beauty, money, will, laughing at thy misery: how wilt thou then wish thou hadst but that former liberty granted thee, to marry in the Lord? Oh! how eagerly are things loved, out of their season? Alas! the spirit blowes where it lists, time and tide must not stay upon thee; thou hadst them, and wouldest not use the watchwords thereof wisely: why should the

John 21. 18.

Single life not like marriage in point of troubles, but more free

Read Prov. 5. 11. 12.

John 3. 8.

the

- Gen. 6. 2. the spirit any longer strive with thee; but rather suffer thy failes to stand still for ever? If this then be the time of girding thy loynes with grace for time to come, gird them with that precious girdle of knowledge, sincerity, selfe-denyall, faith, patience, and the like: learne to wear the yoke of God from thy youth, and it shall not pinch thee in thine age.
- Lam. 3. 23. By this girding of thine owne soule, thou shalt be fit to admit of Gods displeasing girdles for time to come, crosses (if they come) shall befall thee in thine innocency, so as thou shalt know how to defray them, and the Lord shall be afflicted with thee in thy afflictions, and teach thee how to passe thy marriage with comfort. But if this counsell will doe thee no good; but perhaps thou hast learned to doe as the world doth, that is, to welter in thy sorrowes, and to beare them off with head and shoulders, so that thou canst goe on through a second, or a third marriage (if it so fall out) with as gracelesse an heart, as through the first. Certainly, there remains nothing for thee, save that thy end prove worse then thy beginning, because thy troubles brought thee not upon thy knees for thy former sinne, but rather thou walkest on still in the frowardnesse of thine heart.
- Mat. 12. 45. Esey 57. 17.

The second  
branch of Exhortation in  
many particu  
lars.  
Duty 1.  
Selfe-denyall  
and trial whar  
Gods made  
is about our  
estate.  
Mat. 16. 24.  
1 Thef. 4. 4.

I proceed to a second duty, when thou intendest a change; that is, be sure thou doe nothing rashly, but use all possible wisdom, that as thou hast sought the Lord, so he would bring thee to a suitable companion. A great worke, I grant, and thou wilt aske how it may be effected. I will labour to satisfie thy desire with these advices following. First, deny thy selfe, renounce that carnall wisdom, presumption and will of thine owne, which ascribes so much to it selfe, as if it needed no advice: submit thy selfe to the Lord; doe not at first rush thy selfe upon marriage by a necessity of nature, or by custome of the world, or because yeeres require it, or out of base ends, to give way to thy lust: but let it be thy care to preserve thy vessell in holinesse and honour: abstaine from all provocations to lust, be much in prayer for a sanctification of every age and condition of life, perhaps the Lord hath appointed thee a single life, which may be much better for thee

thee then marriage to honour God in ; perhaps thou art not a meet man for marriage ; but it would prove incommodious for thee : however, its thy duty to try what God hath for thee in store, and many repent them for their yeelding to the first pangs of unbrided youth, and wish they had not given way so soone to an impotent humour ; nay, many who at the first intended no other save marriage, yet by their more wary and temperate diet, company, and by subduing their flesh by fasting and prayer, meditation, and close attendance of study, calling, or the ordinances of God, have obtained such a gift of chastity, that they see it is rather the way of God, they should not marry \*. There are some (saith our Saviour) who are Eunuches borne : marriage were a snare to such (notwithstanding their frothy concupiscence) and some have made themselves so for the kingdome of heaven. Chastity is a peculiar gift of God, all will grant ; and God will have it appeare in some, that grace hath more strength then nature hath, as against lusts, so above lawfull liberties : and he who adviseth continence to some, in times of danger, especially in which marriage might prove a clogge ; and otherwise also for a more close cleaving to God, without marriage distractions ; there is no doubt, but he hath grace fatable to frame some men and women, for this very purpose. And sure it is, where such a gift is, God is highly honoured with the pure and undivided spirit of such as serve him in that condition. Therefore all due meanes must be used for the attaining of it, till the minde of God be knowne in this kinde ; and no man ought to forestall providence in that respect : weigh well thy strength or thy weaknesse in the balance, lay before thee the burdens and service of marriage ; thy bodily or spirituall abilities or imperfections, play not the part of a foole, to say after marriage, I never thought it such a state, I see now I am not meet for it : that should have bin thought of before : informe thy selfe duly of the conveniences and inconveniences of each condition, the single and the married ; and when all is done, if God incline thee to a private state, reserve thy selfe to it ; May not to thee, vowe it, for who knowes but thy minde and body may alter, and require a change ? but so long as by thy abstinence from all provocations, and watchfull eye over thy selfe, thou canst

Mat. 21. 17.

\* All receive not this gift.

Mat. 19. 12.

1 Cor. 7. 8.

1 Cor. 5. 5.

Contineny being a gift of G d, must be sought for.

1 Cor. 7. 35.

No vowes of single life were granted.

keepe thy selfe chaste, and prove it by the contentation of thy spirit, without noy fomenesse, and neglect of the duties of thy place: thou maist gather the will of God by the signe, and so thou art to yeeld thy selfe to a single life; wherein although there cannot but fall out some petty discommodities (in some kinde) yet they ought to be digested meekely, for the avoyding of worse, and the attaining of the benefit of a single estate. For when God is in a condition, that shall be tolerable to one, which would be burdensome to another; and there is no state wholly free from trouble in this world, one-ly that is to be embraced (as neere as we can) which is free from the most. And having once understood the way of God, goe not out of it wilfully, nor dally not with him, in such weighty purposes: if it please him to alter thy minde, thou shalt understand it by signes easily, and maist without sinne, follow him, so thy sinne be not necessary. So much for the first counsell, which I desire may be conceived of discreetly, and not mistaken:

The second.  
Sound judge-  
ment, and sub-  
duing of a re-  
bellious heart.

Then secondly, if notwithstanding this triall, thou shalt finde, that God hath allotted marriage to thee, know, its a lawfull condition of life, be resolved it is so, be not snared with feare, melancholy, or any distemp'èr; although it be joynd with many troubles, yet they shall be the lesser when God tels thee, its best, and thy gaine shall be above thy losse; cast thy selfe upon the ordinance in such a case, to make it sweet. And therefore prepare thy selfe for it, deny thing owne rebellion, pride, passions, will and lust: know that marriage is no state (as many thinke) of licentiousnesse, to live at ease, and as a man list. They who are of that minde, neede no other plague then their owne error to vexè them, when they meet with the contrary. No, no, this estate is not for an untamed heifer: as soon mayst thou force an Vnicorne to plow with thy Oxen, as thy rude spirit to draw in the yoke of marriage. Learne therefore self-deniall betimes (its as essentiall for a married life as for a single) humility and wisdom, and how hardly this hard Theme will be handled, till the heart be subdued and meekened before. For all unbroken ones are like to finde sorrow in the flesh,  
double

Job 39. 9, 10.

double and treble. If it be so in the greene tree, how much more in the dry? If it be unavoydable to the best, how much more to them who seeke it? So much for the second.

Thirdly, be warned against the common disease both of error and practice, which hath overflowed the world, and so bleared the eyes of men, that they can see nothing, save the outsides of things. Suffer not beauty, breeding, portion, personage, education, with complementall behaviour, fashionableness, and the like, so to bribe thy judgement, and forestall thine affections, that religion should come too late, and be thrust out from consultation. Beware of covetousnesse, pride of life and jollity, ambitious and aspiring thoughts, to count none meet for thee, save such as are transcendent. The world is now a dayes become a great snare; each yong one, scarce out of the shell, tickles himselfe with the proposall of great hopes to himselfe, and telling him, His fortunes are great, and he may marry in so and so high a degtee, and what is so high but his hopes may equall? And thus, not looking at his base beginnings, and unlikelihoods of any thing, but puffing up himselfe with offers, with conceit of his owne worth, he growes to thinke the world too narrow to chuse in. And never, I thinke, was the spirit of the male sex so vast, as in this age, wherein the multitude of the female sexe, and the contempt thereof, hath brought it to passe, that every boy new out of his prentiship, values himselfe by the scores and hundreths, although scarce worth a groat besides his occupation. And the most men deeme none, be they never so religious (which in our Fathers dayes would have bin cour'd rich matches) fair or good enough for him, except beauty and wealth in an higher degree then common make them so. In so much, that except parents overstraine and halfe exhaust themselves to dowre their daughters, be they otherwise never so well brought up and deserving, they lye by as no body.

But what? will some say, Doe you envie our lot to be better now, then in former times? or is it unlawfull to marry to wealthy ones, and our betters? I answer. If God lay out

1 Cor. 7. 38.  
Luke 23. 21.  
Duty 3.  
Error of the time to be abhorred.

Quest.

Answer.

a portion for you, (without your politicke ambitious seeking) and such an one, as whose portion in grace equals her estate, yea such as in judgement desire you for your religion, although you are inferiour otherwise, I deny not, but (friends consenting) it is lawfull; God hath brought such a vantage to your hands. But what is this to mens covetous and proud desires? As one once said of his second match, I will now have a gallant, whatsoever it cost me; and so he had such a one as he fancied. But by that time he had wintered and summered her a while, his bladder was so prickt, that he sadly wisht he had one of his former wives sife and fashion, as plaine as he then thought her to be. I conclude thus, overweene not your selves (when there is little worth in you) to equal the meanest women, or husbands; but moderate your spirits, and marry in the Lord. Nothing hinders but the Lord and outward meanes may concurre (as the case may stand) and then the question is ended. But if it be so, that a match of 500. pounds be offered with the Lord, and another of seven or eight hundred without him, or at least, without any apparent Lopes of him, what then shall be done? I answer, other conditions being concurrent in any tolerable proportion, despite the greater offer, and take the lesser, counting the misse of thy gaine happy, and the gaine of her grace with that losse, more happy. Buy thy wife in such a case, if thou be wise, and let it appeare, that Gods cracles are no tyes with thee. If her price be above pearles, I trow, thou who wilt not part with a little gold or silver for it, art well worthy, for thy betraying her for a little pelfe, to betray thy selfe to sorrow; and to have bag and baggage and all. Tell me, in what marquet couldest thou traffique so well, as to gaine a pearle for a little silver? doubtlesse, thy silver would not recomperce thy losse, if thou shouldest chuse it, with a faire lesse bargain. The times have bin, wherein the man was to bring a dowry to the woman (though I think they held not long) I am sure Christs marriage is such to his beloved: ) thinke thy selfe to be the man, and aske thy selfe, if not what thou wouldest give, yet what thou wouldest forgo. for a good companion? I thinke the dayes were never

Grace must be  
prefer'd to  
wealth, in  
marriage.

1 Sa n. 25. 18.



so rare for marriages in this kinde, as now : and yet the sorrowfull fruit of the contrary, should bring this choyce into date againe. Its a custome (we know) for men ambitious to buy honour, rather then want it, yea, glad they are, if they can so come by it. Do you so. Marriage is honourable : buy it whatsoever it cost you, and be glad you can get it so. Let bad customes be no prescriptions, and set a good one against a bad.

Good marriages must be bought.

Fourthly, let the Lord be much solicited by prayer both ordinary and extraordinary for this blessing : beg hard for it, rather then want. I said before, pay for it, and now I adde, pray for it, pay and pray too, and thinke it worth it. Let the Lord see that your soule is deepely in love with it, and will not be denied, seeke to honour him for ever for it, and count it not every mans case; and you shall see what answer he will make you. If prayer will not get it, try if importunity will prevaile : come for a wife as she came for her daughter, and refuse any nay, this is the way to get it : God will grant it, thee, rather then be wearied (and yet he loves it) with importunity. Either God will heare you, or else give you a reason which shall satisfie you; which I adde, because I beleve that exceeding good marriage were not good for those that seeke it; it would pisse them up and hurt them; they rather need exercising marriages. But this know, God will not part with his jewels so easly, as not to be sought for them : this blessing is like to that, *Ezek. 36.* which the Lord so promised to give his people, as yet he would be sought too by them for it. Communic thy way to Ichova, and he shall effect it. If thy wife be to thee as *Samuel* was a sonne to *Hannah*, a wife of prayer, thou maist the more rejoyce in her, and say wick *Jacob*, *Loe the wife which the Lord in mercy hath given his servant.* To the pure all are pure : each gift is sanctified by prayer : else, if thou doe onely light well by accident, as *Nabal* upon *Abigail*, she shall be but a dry mortell to thee, without favour or favour : thou shalt finde her as he did, a snare to thee, an helpelesse helper (God depriving thee of the staffe of bread, the true good of a good wife) not onely a dry *it*, but even an increase of

The fourth : pray hard for good marriage: pay and pray too.

Mat. 15. 13.

Ezek. 36. end.

Pf. 1. 37. 5.

1 Sam. 1. 27.

Gen. 33. 5.

Tit. 1. 15.

1 Sam. 25. 1.

thy judgement. It is said *Abraham* called *Eliezer* his servant, in this weighty businesse of chusing a wife for his son *Isaac*, bidding him to put his hand under his thigh: (a solemn adjuration) for assurance, that he would not chuse him an heathenish wife, but one of *Terahs* family (the best which then could be had, though not as it ought) beyond the river: how much more oughtest thou to put thy hand under the Lords, in this case of thine owne marriage, vowing, that if he will provide a *Rebecca* for thee, and make thy voyage prosperous, thou wilt discern as really a providence as *Eliezer* saw in meeting of her at the well. Is there never a wife for thee (said the parents of *Sampson*) but thou must needs goe among the uncircumcised? Vow it, that if God will be trust thee with one that is religious, though another should be laid against her, yet thy load-stone would draw the former.

Judg. 14.3.

Day 5.  
Advice of the  
most judicious  
and impartiall  
friends requi-  
site for good  
marriage.

Fifthly, adde hereto the advice of the most judicious and impartiall friends, that thou canst come by: for though two eyes are too few, yet he that will advise in this case, must onely judge with one, that is, a single eye, and looke but one way. Such is the subtilty of suitours now a dayes, that though their merit be never so small, yet they will so goe to worke, that their credit shall be good; forestalling the truth by their interest, either in a good Minister, or man of note: if they be but morall, they will engage them by gifts: if religious, by seeming devotion, to thinke well of them. Its a sad thing to thinke, what bad matches have bin made by the mediation of the best men; being first deluded. Alas! how easie is it, to make charity and credulity to be on mens sides? the best have bin deceived about this businesse. But the third person (who neither soweth nor moweth by the bargaine) is fitter to judge of this game, then parties are. And be assured that true intelligence is not easily come by, in these interblend'ng dayes: yet, as I have said, thou hast a promise, that God will hide no secret from thee, if thou be his friend; so that thou dost not pervert thine owne way, and stumble at the offence which thou layest before thy selfe: to thinke with erring *Samuel*, that the annointed of the Lord is before him,

Joh. 14.14,15.

1 Sam. 16.6.

him, when its no such thing, but thy carnall conceit : we easily beleeve that to be, which we would have to be. The judgement of the Church, either is infallible in this kinde, or else its safer erring with it, then hitting well without it. Great is the cofenage of dissembling parties, when they fet themselves to sale, by religious semblance. *Machiavels* maxime is all in all, viz. soundnesse of religion is difficult to be had, and quits not the cost in the worlds esteeme : shewes are easie, and will serve the turne even as well. Hence it is, that few walke humbly and plainly, most are content with shewes. As that Scholler of *Cambridge* said, If I may get my degree, I have that I came for ; let learning goe where it will : so these, I am now upon sale hill, if I be once sold, I have enough. And I should offend many honest hearts, if I should discover what I know touching the humours of some malecontents in this kinde, especially of the female sexe, basely pretending that their conscience is the ground, whereas its but a stalking-horse, serving to scurve themselves into some good opinion for marriage : whereas, their turnes not being served, but their ends crossed, they have bewrayed themselves in their colours, to be but counterfeits. A spirit for the nonce, is needfull in this discerning worke ; therefore let inquisition be narrow and wise, among them that are neither neere the blood, nor to the advantage, by such a match.

Sixtly, be very observative and carefull in your mutuall parlies together, to marke the spirits of each other, having first begged of God an understanding heart. The eare (saith *Elihu*) trieth words, as the furnace doth mettals ; the foole beleeves every thing, but the wise ponder sayings. So doe you. And as I said of the helpe of other mens eyes and wits : Establish thy thoughts by counsell, for in the multitude of counsellours there is peace : so I say to your selves, trust not so to others, as to put and dash out your owne eyes and braines ; but consult with wisdomes oracle, and aske it of him who gives and upbraides not. There is a spirit in man, but the inspiration of the Almighty gives understanding : as *Paul* saith, the spirituall man judgeth of all things, and

Day 6.  
Observing the  
spirits of each  
other, meet for  
such as would  
marry in the  
Lord.  
Job 34. 3.  
Prov. 15. 22.  
Jim. 1. 5.  
ob 3. 2. 8.  
1 Cor. 2. 15.

is judged of none : so here ; onely adde this, They who have bin very wise in and for others, yet in their owne case, and this of affection especially, have failed much ; and the proverbe is verified here, Once, all men have doted. Put difference therefore betweene smooth words and neat passages of wit, or conceits that come onely from the braine, and betweene sound grounds planted in the heart. Out of the abundance of the heart the mouth will speake, to a wise hearer. Its hard for a barren heart to dissemble fruitfulness, or for a well-seasoned to seeme unfavory. Question each with other, not concerning persons, but things : not about preachers or Sermons, or duties of religion, or circumstances onely of abuses and corruptions of time : ( for, who is not up to the eares in this now adays ? ) but concerning the reall worke of the Word by name, how the Law hath quelled a proud heart, and stopt the course thereof in evill : how it is brought so low and to such a tamenesse, as to crouch to God for the crumbs that fall from his table : to be low in her selfe, and lay aside all her ornaments, glad to be equall to them of low degree, and the like. Looke not at the gifts of each other, but try whether a meane opinion of our selves encreaseth, as knowledge encreaseth : aske each other, what the nature of a promise is, wherein the nature and life of faith consists. Also, how faith purifies the heart, kills the strongest lusts and passions, quickens the heart by a principle to all holinesse, meeknesse, patience, mercy to the distressed, and sorrow for the sinnes of others. If these seeds be planted in the spirit, they will subdue it unto God ; yea, they will set a new frame within, and make the countenance to shine. And whereas its objected, few can so fully satisfie themselves in the degrees of each others grace. I answer : try the substance, and let degrees appeare in time, its well if grace in youth can creepe, though it cannot goe (though the forwarder it is the better) if in the want of great measure, yet the favour of these things breake forth out of the cloud ; and where bashfulness and modesty is the veile to cover some graces, their uncomely parts be closed with the more honour. I know no better eare-marks to chuse good couples by, then humi-

Exod. 33. 6.

Rom. 12. 16.

Acts 15. 15.

Prov. 17. 24.

Object.

Answer.

lity and modesty. Despise not a little, if these two be, for (as the Prophet saith,) There is a blessing in it. Observe also how providence swayeth your mindes, to or against each other; observe each others disposition, parts, naturall guises, and behaviour; that which one thinks comely, another distasts, and some disproportion and unsympathy herein, may cause religion to be meanly thought of. And to end, remember that this businesse borders much upon the outward man; beware therefore that neither outward defects doe weaken, nor their abilities doe forstall thy judgement either way, from the due weighing of the best things in the ballance, to or fro. Slight defects will soone be supplied by religion, where love is entire, but want of religion is not easily recompenced with externals: be wise not to stumble too much at the former; neither let heat of affection snare and coufen thee in the latter. So much for the meanes to be used for marrying in the Lord.

And to this issue pertaines all this discourse: therefore still I so conclude, as I began. And because no bad marriage befalls any, where the husbands sinne is not chiefe, either because himselfe is bad, or erreth in judging the wife: (the woman having onely a refusing voyce, not a chusing, but the man having the prerogative of choice, as the leader of the businesse:) therefore let the man especially looke to himselfe. Its not for the modesty of the womans sexe, to play the suitour, to put forth her selfe towards the man, but to wait till God offer her an object of consideration: and I seldome have noted matches very succesfull in this kinde. I remember the answer of a wife man to a Gentlewoman, which told him, she could love him before any man: he answered her, but of al others, I dare not venture upon you for my wife. He considered, that such pangs in that humorous sex cannot come from judgement, because they thwart an ordinance: and as a sudden torrent of passion or heat causeth them, so they suddenly fall as fast, and leave the channell dry: when the humour is over, then coole blood succeeds, and checks the party for rashnesse, workes a dislike of the choice, and a very indifferent spirit to the husband; thinking him to be

Esay 65 8.  
Zach 4. 10.

Conclusion of  
this second  
duty.

The man hath  
the leading  
hand, there-  
fore ought to  
be wary.  
Women wo-  
ers threaten  
woc.

too meane for them; and so little joying in him, waxing darke, and farre from that sweet temper of amity and subjection which a wife should bewray. Therefore ye husbands be not gulled with easie matches; they are not so easie to forgoe as to get: the furthest way about, is the neereest way home. There is a pleasingnesse in shew, to be fancied by a woman, to be offered that estate which I could never have expected: but when all is said that can be, it is too easie to prove happy: what it may prove I cannot say, but since its not of God, and is against the modesty of that sex, I can see no great hope of it. This by the way. I end my counsell with a two-fold question. One is this: if (say some) we stay till these choice marriages be offered us, we may wrong our hopes, passing the time of our virginity and youth vainly away. To whom I say (I speake to none in this kinde save to the religious; let the rest move in their owne sphere:) commit thy way to Iehovah, and he will effect it: where there is truth of grace, it cannot lye hid; some way or other the Lord shall provide, and the labour of thy love shall not be concealed: feare not the worlds feares, cry not a confederacy, where they cry it; but wait, and there will alway be some men, who will be as jealous as women, to plunge themselves into a crosse marriage, as glad of thee as thou of him: its a reciprocall case, and hee who beleeves, makes no more haste then good speed. Thy worth shall breake out as the light, and thy patience and modesty as the noone day.

Another is, whether should we goe to finde out such? for we see the families of such as had a name of religion, are now degenerate, and empty of such choice. None doe more degenerate to pride, vanity and prophanenesse, then the children of many Ministers and professours, which have bin religious; yea, many townes anciently of note for such, yet are now become as barren as any other. To whom I answer: when the people came and told *Samuel*, that his children walked not in his wayes, it was not so much from any offence at their sinne, as for their owne ends, to make them a King: many upbraide good families, because they are wil-

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Touching  
marrying in  
the Lord:  
three questions  
answered.  
1. Question  
answered.

Psal. 37. 5.

1 Pet. 3. 15.

Psal. 37. 6.

2. Question  
answered.

1 Sam. 8. 5.

ling to balke them, and to looke otherwhere. Sure I am, that families are not so wanting of good matches, as the good matches who are in them are disregarded. But further, be it true, Gods rules are sleighted in all places now a dayes, and religion was never thicker towne, nor come up thinner then now : what wonder, if sinne carry this duty downe the streame of contempt, as well as others ? yet I say, is religion gone quite out of all families ? Though it be entailed to no one, yet cannot free grace plant it selfe where it listeth ? if it leave one, can it not chuse another ? religion (for ought I see) may lye long enough, except excesse of portion smell her out. Oh ! follow not the streame, conforme not to the fashion of this world : God is tyed to no places, families, congregations, he is no acceptor of persons ; but in all places where his name is feared and called upon, there will he blesse. Such shall not need to distrust God : hee makes none a sonne of *Abraham*, but he makes a daughter of *Abraham* also meet for him; use meanes to finde them out, and having so done, preferre pearles before pibbles, and the Lord shall bring the good to the good, for he is a God of order, not of confusion.

But will some say, perhaps we have found out a Jewell, but its in a dunghill : a good husband or wife, but the parents bad, the kindred bad, and no encouragement to proceed. I answer : as a bad wife is never the better, because graced with a good : so neither ought a choice either wife or husband be too much sullied by a bad family : its their ill lot to be so, but that grace that made *Lot* eminently good, *Noah* excellently righteous in their sinfull times, doch even more abundantly requite that blemish, with the select religion of some one among them. I blame no man, if with a good wife he would be glad to marry to a good family and stocke : but in another respect, I would account that grace which is unstained with so much ill, being in the midit of it, more approved and tried with the touchstone, then that which growes up together with the grace of a family, for company. Its some grace to a Lilly to grow among thorns ; and a Rose looks the more beautifull among thistles : contra-

Aa. 10 ; 4.

1 Cor 14. 13.

Quest. 3.

Gen 7. 1.  
Gen 19. 11.

ries set one against another, are the more orient. I should not refuse a truly vertuous companion for this cause. And this be said of the second maine rule, for such as are upon entrance of marriage. I goe to the third.

The third duty: preparation betweene the contract and the marriage, necessary.

The third dutie concernes the two parties, after their Contract, viz. to spend that space betweene it and marriage: (as a more due and solemn season) for a preparation of themselves to the estate and conversation of marriage to come. But because I foresee that the Reader will expect that somewhat be said in this Treatise, touching a Contract: I will therefore suspend this third advice till I come to that argument in the fift chapter, at the end thereof. Thus much for this Chapter.

### CHAP. III.

*The second requisite unto a good entrance, viz. aptnesse or suitability.*

The second generall for entrance, is, to marry aptly. Gen. 2.18.

NOW then I come to the second generall thing, pertinent to good entrance, and that is, to marry aptly in the Lord; that is, to joyne all circumstances of equality and suitability to religion. And in this (as I conceive) as well as the former, consists the entry upon an happy and honourable marriage. It is not for nothing, that the Lord brought Adam a meet helper for him; that is, not onely one created in the same image of holinesse as he; but made of himselfe, flesh of his flesh, and bone of his bone: woman of man, equall to him in dignity; not of his head, nor his feet or lower parts, but of his sides and ribs, in token of one that was to side with him, and agree with him in the married estate. The Apostle useth a phrase about husband and wife, the which is translated thus [*For that which is comely;*] the originall word is an equall siding, or sitting close to the side, with comelinesse: so should it be with the married: there should be such an aptnesse in the choice (so farre as may be) that the one might

1 Cor. 7.35.



might seeme to be a true \* fellow in the yoke, well met (as we say) and suitable each to other. Hence marriage is called a Match, to signifie, that couples should be peeres, and like each other, true matches. Otherwise, a manifest disproportion causes not onely a fulsomenesse, in the judgement of others, but to the affections of each other. And this the Lord would have us take notice of, as foreseeing the inevitable inconveniences, which must needs follow upon mismatched couples. Cattle of uneven cize and stature, strength and proportion draw very ill in one yoke, and untowardly. This I adde, lest any should mistake my former speech, viz. That religion is the true leuell of all other inequalities. I meant this, that if it be the lot of any to enter marriage unequally, then there being religion to moderate, it will make a better leuell then any other thing can, when religion is absent. I did not justifie inequality but accommodate it, when it is. Here I adde moreover, that when other conditions and respects are unequall in any great degree, religion can doe no more then she can doe. Marriage consists of a carnall peeces one way, as well as a religious another way; and we may say of it as of the belly, she hath no eares. When I say, the inequality of couples is apparant, it is as the clashing of a glassie body against a groser metall. When a poore party meets with a rich, a well-bred one with a rude and illiberall, a curteous with a froward, a bountifull with a miserly, a noble with a base; one from the Court with another from the cart or the shop; a proper and personable, with a deformed, crooked or dwarfe, what a disproportion doth it cause, and a kinde of loathsomnesse? We say of the same body that its an uncomely sight to behold a sweet face, and a crooked backe: if it be such a jarre in the same, how much more in two persons, which can better view each other behinde and before, then the same eye can see her owne crookednesse? but especially when two religious ones meet, the one whose disposition lyes on the left hand, to frowardnesse, melancholy, sullennesse, teachinesse in an eminent degree; the other's to meeknesse, curtesie and amiablenesse; what a continuall vexation is it? what a discord

of sounds doth this cause? An instrument out of tune, unapt to play upon, distempereth each lesson, and displeaseth every ear.

*Quest.*

Who are unapt

But here ariseth a question, How we shall judge of unaptnesse? None are so unapt, but they can alledge one thing or other for themselves. Old women marrying yong men, justifie themselves by this, that they will maintaine their husbands, and that shall make up the flaw, and levels that valley. Deformed ones marrying faire or personable, alledge, they are penny white: and kitching-maids marrying Gentlemen, may say, They are good nurses, and deny themselves as much another way. To all which I answer and affirme, that none provide for the honour of marriage, save those who provide against the staine and dishonour of unapt marriage.

*Ans<sup>w</sup>.*

And yet I must adde, that when I urge aptnesse, I urge it not in so arithmetically and strict a proportion, and in every point of aptnesse, as if else it might be no marriage. There is a dissimilitude in the same kinde, which is no disproportion in a divers kinde: and there is a discord of tones in the most exact musicke, making it most pleasing, because still its within the kinde. I judge not one unequal to another in birth, because the fashion of the one is a little lower; but by disproportion of degree, when gentle marry base; noble, honorable, worshipfull marry ignoble, and under themselves in the whole kinde. Else, as the roundnesse of the eath recompenceth this or that particular unevennesse; so may marriage levell petty unequalities. And to this, that inequality doth not alway follow some contrarieties of temper, except they be such as inferre a naturall distaste of each other: as for example, nothing hinders why there may not be sweet accord betweene a very provident wife matcht with an improvident husband, when the husband counts that gift a supply of his defect; because its onely a defect in accident or quality, not reall. Difference also in estates, may cause a kinde of necessity of disproportion. It falls out that some impaire or cracke of braine lessens the repute of a Gentleman well descended; this disableth his hopes of any great marriage. Shall one defect inferre a worse, a deprivall of marriage

Exceptions against the use of aptnesse, many

marriage wholly? no verily, a woman much inferiour to him in birth and meanes, or yeeres, should yet be thought a very good, yea apt match for such an one, and that with reputation and honour to her humility, if she be faithfull. A gaine, a man hath by a former venture, a great charge of children, which are like to lye upon the hand of a second wife, both for education and attendance; in such a case, a woman of an hundred or two hundred pounds worth, who is willing to requite that defect with love and painfullnesse (being otherwise competent for her honest parentage and fashion of life,) may be as equall a match, as perhaps one of a thousand pound estate, without that encumbrance. Againe, in the judgement of men, defect of honour may sometimes be recompenced with wealth and estate: as if a man nobly descended, yet growne to meane estate, hath need of such a supply, though perhaps he faile of some degree of the other; I say, if both concur, its best; but if the defect doe lye in honour, it may be equalled with estate; and it were a shame for honour to quarrell with such a wife for unequalnesse; for then may she say, she hath bought her honour at a sad rate, and upon deare termes.

Besides, it falls out, that two marry, the one a man whom present honour and favour with his Prince hath advanced beyond the ranke of his family; or perhaps, honour hath gone along with swifter pace toward him, then with some other house, who yet may be as honourable in times past, and more ancient, then they are presently, though not with such titles: if now the one match with the other, shall present honour contest with such an one as inferiour? No sure, if the root be as good, the match is not unequal. Lastly, in case of persecution for religion, or of going voyages or hazard, by sea to forreigne plantations: in which cases, strict equality is not to be mentioned: now in such cases, the woman being to flye or transplant, needs the aid of a wise head, or the man the helpe of a discreet woman: they cannot match themselves in their due rancks, as otherwise they might; therefore looking at the maine point, that is, at religion, and integrity of report, they match as neere their condition

More excepti-  
o. s.

dition as may be: although it prove very much inferiour, yet it is not to be counted a dishonourable marriage. Master *Fox* in the story of *Queene Marias* persecution, reports of a worthy religious Dutchesse of *Norfolke*, which married to a godly Gentleman, one Master *Berty*, (farre under a Dukes state) with whom she fled the Land, and in that most wearisome flight (as it proved) found him a most faithfull and loyall husband to the death. So then, if there be a generall proportion of aptnesse, so that the disparity lye onely in a degree, not in kinde, it must not be censured: all cannot lye under the *Æquator*, under the same line and latitude; some may admit many degrees off. The truth is, in this confusion of all things, its not to be expected that marriage should keepe quarter with exactnesse more then other occurrents of life: in some cases, we must abate and yeeld of rigour, lest we split all: Men are growne to enhance their degree to an higher pitch then formerly; and it will be hard to convince high stomacks, of meanes or unequalnesse; their ambition hath too high a pitch. Those persons are fitter to observe this rule, who are meane in their owne eyes, and equall themselves to those of lower degree. To leave them therefore with their great hearts and hopes, let me yet yoke them with *Pauls* counsell, Whatsoever is pure, honest, just, of good report, that ensue; abhorre that which is base, uncomely, and absurd. But if it appeare to the judicious, that your carnall, coverous reaches and aspiring spirits have exercised themselves in things too high, for ambition, state or worldly ends; let the issue be what it may (as commonly it is repenting) I pronounce such matches to fall under this second rules censure; they are unapt, therefore dishonourable.

Phil. 4 8.

Psal. 131. 3.

Vse 1.

Instruct on.  
No curioſity  
to mar y apply.

I come to the Vses of the point. If the honour of marriages stand partly in aptnesse of it, then hence it appeares, that its no curiosity for any to regard aptnesse: Men count this direction to be frivolous; imagining that marriage hath a gift of it selfe, either to finde equals, or to make such (as the old proverbe speaks of friends:) and to wash off at once all eye-sores; nay, it will be hard for such to fray away

for-

sorrow, and so shall you say when you have tried. One would have thought *Pharaoh* might easily have kept out frogs from his Privy-chamber, but it would not be. I dare promise none of the equallest mariages, that they shall bee free; but as for humours, rashnesse, base and by-respects, they never did so finde it. Those that catch up wives all at once suddenly, must repent them at leasure. Be instructed then, to thinke no care sufficient in this kinde; stay not till mistresse *Experience* convince you of your folly, in condemning others, but falling into the pit your selves. So much for this first.

Exod. 8. 3.

Judg 21. 23.

Ise 2.

Admonition  
against over-  
weening our  
own strength,  
in unapt mar-  
riage.

Secondly, be admonished not to overweene your owne strength, as thinking it sufficient to binde Bears (as the Proverb is) and to defray any unaptnesse whatsoever without trouble. Oh, saith one, let but my turne be satisfied, and feare not me; if I have once pitcht my affection, I am not so soon unsetled againe: Alas, you judge your selves by your present pangs, which over-bear inferiour dislikes; but who are weaker to digest inequality, than such as thinke themselves wisest and strongest? Many have said as you say, If I may have state sufficient, no bodily blemish shall trouble me. Another, If I can get a religious wife, one hundred pounds will content me as well as three. If I may marry one whom I love, I care not for portion, &c. but alas poor green heads, before a few yeares be over your heads, when you have scummed off, and licked up the upper sweet of your mariages, then your thoughts will goe to work, I have deserved portion, and religion and beauty too; and what not? Then will you unstaide eye sizen upon others, whom you see to exceed you in portion, birth, sweetness of nature, feature, and the like; then your carnall part will lowre, and vex your lot, and then, Oh, I might have been wiser; and so you must either bite in all as ashamed of your choice, or else utter your discontent, to make your lives uncomfortable. When you behold your parents to wax estranged, your kindred aloofe, your meanes decaying, charge encreasing, and the devil throwing in baits of such and such men and women, so personable, rich, brought up,

then will it appeare upon wise terms, you have rejected the counsell of apt mariage : and yet many fooles (who are appointed to it), cannot beware the second time, but rush themselves into as unmeet matches as before, if not worse. Therefore acknowledge your weaknesse, hearken no more to such Spokes-men, as are apt to prompt you with wives of their owne fancying : (which is the ruine of many ridiculous men, to take wives upon other mens trust) ascribe not too much to your own wisdome ; rather thinke your selves of all others, likest to be deceived by your eye or affections. Say thus, A man I am, and but a man, and nothing of a man is strange to me. I am as like to snare my selfe, and as unable to endure a snare, as another, therefore I will prevent it betimes. I embrace Gods allowance, as well to please my selfe with aptnesse, as with religion : God is the God of order, as well as goodnesse. Nothing hinders why other accomplishments may not be sought with grace, (so that be chiefe) and it had need please well, which must please ever, or be an eye-fore for ever. Surely, if God give me my liberty, I dare not snare my selfe. And I see, that as there are many wives, who for want of religion are a snare ; so there are also many religious, who for want of other accommodations, make every veine in their husbands hearts to ake ere they die. Thou art not made of brasse, but of flesh, as others are, and hast affections equally disposed to the like distempers : its thy wisdome to know thy selfe.

Terror to  
 secters of un-  
 equall mat-  
 ches.

And surely, he who would but weigh the odious fruits of unequall mariages, might easily be drawn from them. What an imputation is it for a Minister, young in yeares, to match himselfe with some old woman for what she hath ? How meanly is his discretion esteemed ; and how basely doth his covetousnesse, heare, alway after ? How should such a man perswade others to trust God, when all men see the bastard of his owne unbeliefe, carried at his back ? What vile affections are bred in secret in many such, desire of the death of their companions being growne decrepit ; irksomnesse of spirit, in tedious bearing the sicknesse, unhelpfulnesse,  
 and

and unfociablenesse of each others bodies ? How many have we knowne, who being discontent with their lot, seek to other younger ones, and defile them ; some within their owne dwellings, polluting themselves with their servants ? How many murthers have unequall matches caused, of infants so begotten and borne ? Nay, how many have bene the cursed attempts of poysoning each other, to be rid of the loathed party, husband or wife ? What one Afsize passes without such presidents ? I doe not know any one thing in the conversation of man, which causes more disasters than unequall matches doe, directly or indirectly. Some being ashamed of their foolish choice, care not what they attempt to be eased of them. Others crossed of that lust, which (like the belly) hath no cares, and will not be curbed, will venter any joynt to satisfie it: and to say truth, no tongue of man can sufficiently expresse the misery of spirit (which many, otherwise not of the worst) doe endure, through conflicting with their owne ill lots, and corrupt spirits in this kinde : and the wearisomnesse of ineqality in one kinde, forceth them to as bad in another. Mens first wives being forty yeares elder than themselves, when they have buried them, partly through eager desire of posterity, partly longing after the other extreame, marry a wife forty yeares younger, and so are last with their owne whip ; and as much loathed by the later, as they loathed the former. Fooles, to shun one extreame, incur another.

Thirdly, Let this be reproofe to the unruly humours of *Iste. 3.*  
 many persons, either in first or second matches, which al- *Re proote.*  
 way aime at that which is most contrary to their condi-  
 tions. I have noted, that if there be any apparant defect in  
 a man or a woman, they are so farre from humblenesse un- *Branch 1.*  
 der it, or giving themselves content in such as are defe-  
 ctive in the like, or other kinds (which yet is equall) that  
 rather they itch after and covet such yokefellowes, as do  
 exceed as much on the contrary, and are of the best per- *Corruption al-*  
 fections. How ordinary is it for men so affect better than *way affects a*  
 they deserve, to cover their owne defects, and to satisfie *contrariety to*  
 their lusts ? and how wearisome doth it prove ? For as *the Ordina-*  
*nance.*

Prov. 30. 23.

*Salomon* saith, The earth cannot beare the burden of un-equall mariages, as of one that is heir to her Mistresse, that is, upstarts become impotent and insolent, scorning to take it as they have done. On the other side, he who takes an inferior party, thinks, that she should pay for her preferment, and become so much the more subject and dutifull. Now when both parties finde it otherwise, to wit, that the one waxes proud, and the other thinks himselfe neglected, what a confusion groweth hereby? Nay, such poyson I have noted to break out of some baser parties in mariage, that because they are privie to themselves of unequality, therefore they are jealous of their husbands respect and love, thinke themselves despised, as not worthy to hold quarter with them, and when there is of all other least cause, yet then come they in with their irksome suspitions, and they imagine their husbands to shew more affection to strangers than themselves. Now equality would remove such misprisions. But to returne, why should a countrey plaine man, affect the neatnesse of a nice Citizen? Or a crooked, affect a person eminent for comelinesse? Were not a country woman bred for a Farne, more equall? Were it not better like went to like, that so neither might despise other? Why should a low bred one affect a brave gallant? or a poore one a wealthy? Why should a meek and gentle one, defile himselfe with a shrewish spirit? Is it not the next way to sorrow? Doth not unaptnesse cause a division at last? Therefore this is a fruit of old *Adam*, to covet most ardently, that which is forbidden unto us, and against us. What folly and sinne is out of measure sinfull, if this be not? and who pitties such as plunge themselves into misery, and need not? It is a kinde of delight (in the obliquities of men, whom no other can punish) to see fooles to punish themselves, and lash themselves with their owne rod, it satisfies indignation, (where charity abounds not) but deserves no compassion. Doe not such sigh in secret, (for their complaints are but rare to others, because the error comes backe upon themselves) and wish they had married as deformed, as poore and meanly bred as themselves. Doe they not envie the ease and



and welfare that equall couples enjoy, such as make much of each other, by the sympathy of each others defectiveness or parity.

Another branch of reproofe concernes them that despise the rule of equall matches. Now what comes of these unequals, that widowes of estates must marry their horse-keepers, and Gentlemen their cook-maids, but this, that to cover over their baseness, they must lay out their meanes to buy armes, and titles of honour : or if not, yet enhance their Farmes, racke their rents, rake and scrape all they can get (whereas their predecessors lived nobly upon their meanes, and kept good houses) and all to purchase estate, and purchase equality. What is this, save to become the scornes of the Countrey ? Is it not due penance for violating the sacred condition of equality ? I might here inveigh against the usuall matches now adayes made between boyes and girles, scarce yet out of their shels : but better occasion will offer it selfe afterward.

But to draw towards an end, let me exhort first such as are to enter into this estate; to whom I sing the former song, *Marry in the Lord*, still, but marry aptly, and lay the ground of honour in this entring with aptnesse. Be not led away with that errour, which you set up as an idoll, in your conceits : blesse not your selves with your supposed happinesse, as if you were by so much the more honourable, then others of your ranke, by how much you have gotten a richer match they they ; or because your marriage hath pearkt you aloft, above your own condition, or theirs of whom you descend. No wise Parents joy in their childrens unequal marriages : let the modell of such as are the most modest in your ranke and order, be presidents for you. I am not so weake as to thinke, that education, breed, learning and gifts, (although there be no great meanes) deserve not good marriages, religion concurring : but set not up your top-failes, and do not beare up your selves above your worth, in this respect ; but wait upon God, and be modest, lest he pull you downe as fast : dwell at home, affect not high things ; if God have indeed a blessing for you in this kinde (for else a great match

Branch 2.  
Reproofe.  
Contemners  
of equall mar-  
riage reprov-  
ed.

Exhortation.  
Afflictors of  
of unequal  
marriages  
learne to be  
wiser.

Rom. 12, 16

- may prove too hot and too heavy to manage) let God lay it in your lap, ere you affect it, and let your goodnesse finde you out, while you lye hid. And when its offered you, yet fwell not, say with *David*, marrying *Michal*, Seemeth it small? had I not need to looke well about me? and with
- 1.Sam. 18. 23. *Abigail* sent for to *David*, *Let me wash the feet of the servants of my Lord!* go from the dignity to the burden, take thought how to live with such an one, of greater breed and estate then your selves: consider what affronts may meet with
- 1.Sam. 25. 4 1. you (the best will save it selfe:) are you fit to drinke of this bitter cup, if discontents should come into the place of peace and love, whiles the one is loth to stoop to the others lownesse, and the other feares offence if he should suffer it?
- Matt. 20. 22. Better it were to desist early, then to bring a perpetuall vexation upon your selves too late: begge of God humble and wise demeanure, even all unequalnesse by religious cariage, and selfe deniall, lest your preferment prove a penalty, rather then a priviledge; otherwise, as he said of his Diadem, he would not have it for the taking up (as being fuller of care then comfort) who knew the sorrow of it.

Branch 2.  
Counsell to  
such as are al  
ready un:ptly  
married.

1.Sam. 4. 10.

Secondly, to them who already live under this yoke of inequality, I advise the same which I did to them who are under an inequality of religion; looke backe to that Section, and read it. Onely this let me adde here; since your unfutableness came from your owne wilfulness; doe that now which you ought before to have done (somewhat out of season perhaps, but better late then never;) humble your selves under Gods afflicting hand; remember it is unjust you should fret against Providence, and your lot in that, which out of your owne choice and free-will, you have brought upon your selves. Keepe to your selves that straitnesse and pinching, which is onely or chiefly knowne to your selves. To live like male-contents, upbraiding each other, and quarreling with God, is not onely most sinfull, but a disease worse then the remedy it selfe: seeing the time was, wherein you seemed each to other, the most precious of all; its reason that now you make the best of a bad bargain, and of each other. If then beauty, wealth, or the like objects, so  
bleared

bleared your eyes, that you forgot the rule of equality; remember you have sinned not only against your own soules, but even against them whom you have unequally married, who in another equall way, might perhaps have lived much better and contentedlier, then now they doe; with companions of their owne fashion: so that you should doubly wrong them by your discontents. Rather looke up to God by faith and repentance for your error, that it may be covered, and that Gods anger being removed, you may finde your yoke as tolerable as an unequall one may be. And as once a grave man said to one in this case, if God ever offer you a new choice, beware lest you stumble at the stone, which once foiled you. And so much of this second generall also, and of the whole direction serving for the entrance into an honorable marriage; now we proceed to that which remaineth in the next Chapter.

#### CHAP. IV.

##### *A Digression touching consent of Parents, and sundry Questions and Objections answered.*

I should now proceed to the second generall head, whereof I made an honorable marriage to consist: *viz.* Continuance therein in an holy manner. But I am occasioned to stop my course a while, for the space of this, and the next chapter: because an hint of new matter being offered in the former discourse, touching consent of Parents, and the contracting of the Couples: it will be looked for, that somewhat be here said, about both, ere I wade any further in this Argument. Of the former thereof in this fourth, and of the latter (if God please) in the fifth, and then we returne. Touching this former, consent of Parents, if I should goe about to make any set proofs of so generally a confessed truth, which all ages, nations, histories, lawes both divine and humane, common, Divill, yea cannon too (though with exception) with one voyce have averred: I

Occasion of this digression. For handling of Consent of Parents, and a Contract.

Consent of Parents necessary for marriage, and why?

might

might seeme not onely to adde light to the Sunne, but to weaken that which I would strengthen: yet for order and formes sake, a word or two may be premised for the necessity thereof, I say necessity in a way of God, though not absolute: for this businesse of marriage without parents consent is one of them, which ought not to have bin done, yet being done, must availle, for the avoyding of worse consequences: that is, consent is not so essentiall to marriage as some other things are, that the non-concurrence thereof should disannull it againe. But in a morall and meet way, its necessary that marriage be attempted with consent of parents. And surely, if those heathen Lawes seemed just which yeilded unto parents power of life and death, over their children (supposing perhaps that love might well enough be trusted) and thought it meet enough, that they who were the instruments of giving children their naturall life, might be permitted to be Iudges of the same children, in taking it away; or perhaps rather chusing, that a parent might kill a vicious childe for some offences, then the childe kill the heart of a parent, by his dissoluteness: then surely much more may it be yeilded to parents to have power to give life or to marre their marriages. I doe not by the way justify the former law, but rather thinke it was a dangerous snare, and betrayed the lives of many innocents, into the hands of the unmercifull; and no doubt, if it were in force among us, it would provoke many prophane and malicious persons, to shed the blood of better children then themselves. But I plead the farre greater equity of this law, that parents may claime a right in the choice of their childrens marriages. Must parents have the work of it, and be debarred from the best? beare the burthen of the whole day; the providing for their children, all meanes of support, education, either ingenuous or machinall, helpe them to Arts, Stocks, trades, which is but to be their drudges, if there were no more but so; and shall they leave them just at the point of marriage, and betake them to their owne wisdom and counsell? No surely, its good cause they share in the honour, as well as the labour.

It is true, God makes matches, and parents cannot (as they desire) in such a world as this is (wherein all are for their owne ends) provide for their children such contentfull matches as they desire, but thats not their fault. God must helpe, or else they cannot, with the barre and winepresse. But yet in such matches as are offered, parents must beare sway & stroke with their children: though it is not in their power to afford them such as they wish, yet this must not cause them to give up their Authority to their children to marry as they list, against the rules, mentioned. And that which I say of parents themselves, I say of Father or Mother in laws, Guardians and Tutors, who by them, or by the law, are left to oversee and order the waies of Children, not yet able to guide themselves; yea although they be of such years and discretion, as perhaps a parent, at least a step-father, might permit them to themselves. Yet it were the duty of such a childe, to take lesse rather then more upon himselfe, and to advise seriously with them (ere he finish ought) whether he have been well guided or no about marrying religiously, or aptly: Some parents, I grant, have exceedingly wasted their Title, and infringed their Prerogative: for, such is their ignorance, and injudiciousnesse in such affaires, (having in truth never understood, in any degree, what their owne marriage meant, much lesse are fit to guide others:) also many are so vicious, and so debauched with sinne, that they have lost all ability to advise, eyther in this, or in any other weighty business; but yet neither are these to be despised, but to be honorably handled, and especially, if they shall desire to see and judge with other mens eyes and braines; their children are to yeeld therto as well as to themselves. What speciall reports do the Scriptures make, of that care which holy and wise parents had of their childrens marriages? How did *Abraham* adjure his servant, to goe to the house of his fathers, to chuse a wife for *Isaac*? How doth the holy Ghost brand *Esau* for matching without *Isaac* and his mothr *Rebecca* their consent, to the heartbreake of them? How doth *Isaac* and *Rebecca* charge *Jacob* to meddle with none of the Heathens? And, if any prerogative might have exempted any, then

Parents cannot doe as they would in matching of their children.

Guardians and Governours are to looke to their orphans, as well as parents to children, in point of marriage.

See these texts:  
 D. 73.  
 Lev. 29. 6.  
 Gen. 24. 3, 4.  
 Exod. 32. 16.

Judg. 14. 3. might *Samson* a Judge in Israel, have beene exempt: who yet was not: for although it came from God that he should marry that uncircumcized Philistin; yet he would have his parents give their consent, Give me her: and when they saw the way of God, they ceased. But til then, they argued as parents should do, what? is there no wife to be chosen for thee out of any of the families of Israel, but thou must seek among the Philistins? Not so much as *Hagar* that bondwoman, but it's said, that she tooke a wife for *Ishmael*, out of the land of Egypt: as if the holy Ghost should take it as granted, that none of the Church should question it. If a sonne might not alienate his fathers goods, without his consent, there least of all himselfe.

Further proofe of the point. I say, the Scripture testifies from the beginning, that this authority did reside in the parent, from God. God himselfe the father of *Adam*, *Luc. 3 vlt.* brought *Eve* to him: he did not seek her himselfe. A great and leading ground to the point. And this prerogative God derived to parents ( notwithstanding the fall and forfeit of *Adam* ) for ever. See *Deut. 7. 3.* Thou shalt not take to thy sonnes, any wife of their daughters. *Ierem. 29. 6.* Give your children wives. And *Paul*, He who gives his virgin to marriage doth well. &c. Neither is it sufficient which *Bellarmino*, ( the chiefest Papist of all who opposeth this truth in his 19. cap. of Matrimony, and that out of the Councell of Trent, Session 14. for most of other Papists do oppose him in it ) replies, that this text onely impliyes, Marriages ought not to be made without the privity of parents: for Gods charge doth not only shew what ought to be done, but, that else the Marriage is frustrate, as appeares *Exod. 22. 16.* Where it is left to the parent to deny Mariage in a case of uncleannes, which else urged Marriage. Much more then in coole blood. See also *Numb. 30. 4.* If a parent might frustrate a vow to God, much more a private civill act of his child to marry. Neither is this meant (as *Bellarmino* dreams) of a Mayd under yeeres, but simply of one under covert: though of 20. yeeres old: and so the Ebrew word [*Nagnar*] is taken *Iob. 1. 19.* and so another Iesuite upon this text confesseth, a parent might frustrate

frustrate any vow whatsoever. See *Gal. 4.* A sonne differs not from a servant, being under his father: he can dispose of nothing in the house, of his fathers goods, without consent: how much lesse himselfe, who is the foundation of the family, as in the Ebrew word [*Ban*] notes? Another Papist, *Essencens* in his booke of clandestine marriages professeth the like against *Bellarmino* in the last Chapter save one. Heathens have constantly beene of this minde. *Gen. 34.* *Sichem* craves of *Hamor* to get him *Dinah.* *Caullus, Plautus, Terence,* Latine Poets, *Sophocles* a Greek one, all both Comick and Tragique, who speak the customes of their times, do intimate the same. One of them brings in the father distasting his sonne for a clandestine marriage, thus, Callst thou me thy father? Needst thou me for a father? Hast thou not found thee out, a family, a wife and children against my mind? The sonne answers. I yeeld up my selfe (father) to thee, impose any task, command me what thou wilt; Wilt thou have me divorce the wife I have? Wilt thou have me marry or not? I will beare it as I may. *Justinian* shewes the meaning of the civill law, *lib. 1. Instit. Tit. de Nupriis.* Then are marriages good, when made by consent of such, as whose power they are under: it is *Beza* his speech, in his Tract of Poligamy and Divorces: Civil laws about necessity of parents consent, are more knowne, more cleere, more holy, then that any man can be ignorant of them, can darcken, or can abolish them. *Paulus* the Civilian in his Title, touching the right of marriages, saith, Marriages cannot consist, except all in whose power the parties are, consent. *Hottoman* a famous Civilian speaks the same, in his book of chaste marriages, part. 4. The Council of *Eliberis*, mentions the judicall law of *Moses*, confirming it: If a Damosel have bound her selfe by oath or promise in her fathers house, and he gainsay it, it's frustrate. A Canon of *Basil* addeth, marriages otherwise made, are counted but whoredomes. I conclude with *Erasmus*, no Scripture, no Testimony of vawew can be alledged against this Truth. If it be asked, whether upon the fathers consenting, the mother dissent from the marriage: or contrary wise; what is to be said?

Cornel, à Lop.

Terent. Andr.  
Scen. 3.

I answer, The mothers consent makes for the better being, but the fathers for the being it selfe thereof: for hee is the head of the wife and of the family.

Use 1.  
Consut.

This may be a sufficient confutation of *Bellarmino*, and the Councell of Trent (his Idoll, which its like hee so adored, that against Scripture and all Lawes he defends it) who doth so sterovingly maintaine the lawfulness of Marriages against parents consent, that there need be no more to confute him, then the barrenesse of his own defence, in which he alway returnes to his old song, that though Nature teach Parents right, yet, not the difanulling of Marriages upon non-consent. Touching which I answer, Many reasons may inforce the continuance of a thing done (especially in so waighty a case as this) which yet argues not the well doing; that is all the question. He urges the examples of *Jacob* and *Tobja*: whereas the one (although sixty yeares old at his marriage) yet did nothing without his father and mothers consent. *Tobja* (if the Text were Canonically) had an Angell with him to guide him extraordinarily. Indeed *Esau's* example he may plead for it (with an ill handsell) who its like went against *Isaac* and *Rebecca's* charge. Much good doe him with it. He alledgeth a Decree of *Clement*, A sonne is not compelled to follow his parents choice. Who doubts it? But, doth this follow, A parent may not compell his children to marry against their will: Therefore a childe may marry contrary to the Parents? No surely. That which hee addes out of *Ambrose*, she may chuse her husband, ought she not to preferre God in her choice? comes to no more then this, That a Virgin hath power to chuse (at least to refuse her husband) but yet with parents consent. The argument he brings from the validity of the marriage of slaves against their masters consent, and that, upon the ground of the institution and ends of marriage, is doubly answered: first, that it is true, Masters cannot barre their slaves of marriage, but yet they may limit the right of Nature, by appointing them wives, for avoyding wrong to their owne estates. Secondly, the case betweene masterlike power, is not like to parentall: for the power of the former is onely civill, and therefore



fore may be restrayned by law ; but the other is naturall, and therefore need no restraint : since its to be supposed that parents desire the posterity and marriages of their children, much more then masters need doe of servants. As touching that objection, that after copulation marriages are necessary ; this proves not, that the power of parents is dissolved, (for what absurdity is it for one to thinke, that his second sin should favour and justifie his former offence ?) But that, for divers inevitable consequences upon the breach of a marriage already made, it is better for a parent not to use his right, then to use it. Its the voice of the Law, *Fieri non debuit, sed factum valuit*. So much for this.

Yet as there is no rule so generall, but it admits exceptions, so doth this. One is, the barre of Gods law, in case of uncleannesse committed by the parties before marriage : in which respect God forbad that they should by any meanes be parted : so that here parents consent was, though not wholly, yet partly prevented, not in right, but in point of honesty, by their lewd children, who forced a necessity of marriage upon themselves, being become as outcasts, not worthy of such care of parents to be cast upon them : besides it was to prevent beggery of the bastards, and the defiling of the land by fornication, if they had beene permitted to cashiere such as they had defiled, and to marry chaste persons : for, its better one house bee troubled, then two, (since one must be) let them eate of the fruit of their owne labours, and thanke themselves. The law is mentioned by *Moses*, *If a man finding a maid, defile her, he shall surely marry her, because he hath humbled her*. Another case is, the supine neglect of parents, when as they see offers made to their children : to wit, when as they permit parties unknowne, and pretending to be such as after wards they prove not, but tainted with lewd qualities, and of no such estate as is made shew of : I say, when as, through foolish credulity they beleeve all shewes, or use not meanes to enquire thoroughly after their manners and deserts, but are cheated by their dissembling and hypocrisie : but all this while they harbour them, or seeing that their children are forward in their affe-

Exceptions against this generall rule.  
Exod. 22. 16.

Ctions toward such, so, that they are ensnared : and yet the parents suffer matters to passe on, and hold their peace: then the rule of the word ought to be observed, *That consent is implied by their silence* : and why ? because he, in whose power it is to stop evill, and yet doth not, seemes to command it. Not onely if there appeare no more cause of breaking it off, then at first, (for then it is onely the headstrong will of the parent, unjustly discontent) but, although there should breake out more hideous and odious crimes against the party. For it was the parents duty to have used all diligence to have searched out the truth of things at first, and to have made all other matters cleare, before such time as liberty be given to the parties themselves to ensnare themselves. For by this meanes it may so fall out, that extreame danger may ensue, both to the party deserted, and to them that deserted. Yet this I adde, that all meanes be wisely used, to unfastitch and dissolve that league by degrees, which hath long benee in knitting, rather then to doe it rashly. Let parents present to both the parties their deepe dissimulation, perswading them, betweene themselves, rather to breake off, then incurre a tolerable vexation by marriage ; and live at perpetuall feud with them, who seeke their best welfare. But, if nothing will prevaile, I say, as sad as the necessity is, yet the parent comes in too late with alledging his prerogative. If (saith the holy Ghost) a virgin hath vowed a vow, (say it be a purpose to marry such a man) much more if such a likelihood be daily presented to his eye ; and hee forbid it, then he doth no more then his authority may claim, for he is a parent, and may disanull it : but if he let it passe, and doe not gainsay it, he is supposed to resigne up his right in refusing, and so to establish it.

Duty of parents towards children unwisely suffered to liue themselves.

Nam. 30.4.

Another exception.

Another case is, in second marriages of children, men or women. For although there be a difference of judgement in sexes, yet, in this both are reputed to have equal liberty to match themselves, and to be discharged from the power of the parent. The first marriage made the parties one flesh, and divided them both from the parents house and authority. So that in such a case the rule holds not. *Paul* doth not

not extend the power of a parent over a widow, as to a virgin. In the latter, he alway yeelds to a father his liberty: if he give his virgin to marry, or refuse to give her, hee doth well both wayes: that is, foreseeing the danger of persecution, and withall knowing the strength of his virgin, that she is not necessitated to marry, he may refuse, or otherwise hee may yeeld; he offends in neither. But after one marriage is expired, the widow is not so tyed, because providence hath settled her upon her owne right. Howbeit, for the weaker sexe, the case so falling out that shee may stand in as much need of counsell at last as at first, yea of more: this I say, That it were the part of such widows to remember that they are children, and to ascribe a reverentiall and honourable esteeme of their parents counsell, out of wisdom and discretion, although a precise command of God doe not absolutely urge it.

Lastly, parents must still looke at the maine point, that is, the condition and state of a childe both body and minde. For a parent understanding the case to be such, that a childe cannot without deepe discontent of spirit, and inconvenience of body, propending strongly to marriage, and shunning those continuall and noysome vexations, which would attend the contrary; I say, cannot abstaine: then, his authority not being allowed him, for the tyranny and hurt, but the good and welfare of his childe, he ought not unseasonably and rigidly to dispute his right, or to hold it; but tenderly and wisely to release it, at the childes humble instance. And this I might also presse in other cases as well as this. But because they will occurre better upon objections brought against this point: I will stop two gaps with one bush, that is, both lay downe the extent of this exception, and also answer a question, both in one.

For why? here it is objected by sundry children (as I toucht before) that, as neare as they can, they observing the rules of God, in religious and apt choice, and being now to strike up the match, they say, The parents or guardians (at least of one side) wilfully withdraw their consent. To whom I must answer with much caution, for the safeguarding of a

1 Cor. 6. 36.

Parents must observe the condition of their children.

Childrens objections against parents carelesse in their marriages, answered.

parents

parents honour : First, ye children beware lest you put any unjust affront upon your parents, that may cause this rigour you complaine of, and open their mouthes against you. For if you doe, their cause must be heard when you must stand by. Put case that it fall out that your match be not faulty, after your tryall of each other : howbeit you upon the presumption thereof have beene your owne carvers, and carried all with your owne wits, leaving your parents to serve your turne after : and hereupon the parent being offended, looks not so much at the fittesse of the match, as at his owne contempt : who can in such a case justifie you ? In this case, especially if the parents be irreligious, and unable to value the price of a good husband or wife, I see not what course you should take, but to humble your selves for your offence, considering in your owne case, how unwilling you would have beene to be so served. Parents, I grant, should not only hearken to, but runne and ride to seeke out good matches for their children, if any occasion be offered, and yet many of them are so stout, peevish, selfe-willed and envious, that of all other matches, they will crosse them most which are the best. But yet, you children, crosse not them, by forcing unequall conditions upon parents, in consenting to your marriages. Although you be granted to be religious, yet it becomes not you to thinke so well of your selves, that being unequall in state and stocke, or in other respects, you will force the marriage of one that hath great meanes, under colour of religion. For in this case a parent is not bound, but hath his excuse. If God should move a parent in this case, considering how few are religious or thrifty, to match their children under-foot for the world in respect of grace, it is well and good : embrace their good will thankfully. But to obtrude your own worth upon their affections, you ought not : whether the parents bee religious or not. The like I say, if the disproportion lye in any other kinde : This by way of digression ; that children bee sure of it, that their matches be consonant and agreeable to the rule ; for they may be godly, and yet not apt matches. But to answer the question, as it lyes, If I say your matches be truly equall, yet  
your

Counsell to  
such children.

your parents will not yeeld: Then, first, Let such children count it the crosse, that they are fallen upon such parents; let them not domineere over them, and outshoote the divell in his owne bow, of resolution and stomach; but humbly submit to the parents, as parents in generall, seeking by all meanes to winne their love and respect, first or last, by your obedience and well-pleasing: that they may see it and say, My child is as carefull to give me content, as to serve his owne turne. And (if need require) let such friends be used by way of mediation, as may best alay their opposite mindes, shewing them the ill consequents thereof: And lastly set on the Lord also to encounter their untractable hearts, humbly supplicating that he would turne the hearts of fathers to the children, to melt them, and to give them the eyes of Doves, instead of Crocodiles. If all these prevaile not, then (the discipline of the Church being in force) course ought to be taken to make complaint of such wrong, *viz.* that a parent abuseth his or her authority to hurt, and therefore implore the aide both of the Church and of the Magistrate, to reduce parents into due order: for they themselves must know, that they are under Authority, and no further made the Judges over the children, then as they can answer to God for their good carriage therein. And so also to require such a childes portion from them, as in such case is fit: But, if children cannot meet with such releefe, I leave them under the crosse which God hath cast upon them, to take it up meekly and beare it, till God ease their chaine. But, if the father consent and the mother onely be obstinate, they may with good conscience notwithstanding proceed, yeelding all due respect to her. So much for this.

Another question heer mooved is this. Put case that two parties have got the affections of each other, but the father on his deathbed, dissent and forbid the marriage: whether is the conscience of the child absolutely scyxed by those irrevocable words, that he or she may not dare to attempt marriage? I answer, that child which out of an honourable respect shall wholly forbear, for feare of ascer scuples; or shall piously encline to forbear, doubtlesse they bewray a

Mal. 4. ult.

Parents obstinate in consent, to be curbed.

Matt. 8.

Mar. 16. 25.

Questions about Parents consent, answered.

very awfull heart to the counsell of their parent, especially if they be convinced of an overruling providence determining the businesse. But to affirme directly, that a child is alway bound to obey in such a case, I dare not. Many circumstances must be observed, next to the rule : and therefore first I shall thinke it fit in this businesse, that the parties resigne up themselves to the judgement of some wise and impartiall men, who ( without playing bootie ) may judge whether such a marriage be according to God, or not. If not, they ought so much the rather to dissolve it, as being not onely contrary to parents will, but Gods rule also. And then there is no more to be said in it : for a pious child ought not to violate such a band as this, upon any affection to the other party, or like pretence. But if the marriage be found good and equall : then ought it not to be broken off, through the parents refusall at his death : But the will of God being conceived to be for it, the parents will must not contradict his. And hereto adde, that it must indifferently be enquired, first whether the parent were a man truly judicious to pronounce such a sentence? else sure its a deadly snare. Againe whether in his life he permitted the parties to consort in ordinary, till they had wonne each others heart : for in that case, his deniall is doubly unjust : especially if he have actually given consent during life, and changed it without ground. Also whether he were not alike various in other his conversation, easily drawne to or fro by small perswasion : Likewise whether he have not in other of his childrens matches, bene hardly drawn to consent, no reall cause of his dissent appearing : whether refusall might not proceed from some other sinister cause, and not the dislike of the match it selfe ; as from privity to his weake estate, loth to disburse much, ashamed to come short of the worlds expectation for discredit sake, or the like. If probably these things doe appeare, I thinke the bare religion of the fathers last sentenc, ought not to prevail against more forcible reasons to the contrary : and upon the weighing of these cases, the parties ought to thinke that they heare the voice of God, to beare downe the parents : Although the dead

dead parent, cannot alter his words, yet it may be supposed he would have altered it, if he had lived, because he ought. For this so much. If any more questions arise, I will handle them in some of the uses following, which now I hasten unto. And whereas they doe concerne both children in point of duty, and parents in point of dignity, first of the first.

And first here is bitter reproofe, yea terror, to all such refractory children, as have not onely digressed from, but directly transgressed against this rule. If the duty of children be so manifest, how is it, that so many children doe at once breake through this divine edict, as great flies through cobwebbes, by the stronger lawes of their own wills? Doe you so degenerate ( O ye impes ) from all modesty and obedience? That whereas you might marry, not onely within the ranke of your education, but also of religion, and the feare of God; now through your wilfull contempt of parents, not onely you chuse you unequal husbands among Ostlers and Scavengers, ( for these are honest trades according to their places ) but to gracelesse ones, and such as are deservedly by-words of reproach for their swearing, drunkennes and all profanenes? Is this a parents requitall at your hands, that when there is no other trouble, that should bring the gray haire of your parents to their graves, then the treachery of those which came out of their loines and wombs should do it? For, as for the beggery you bring upon your selves, who should pittie them, who wrong themselves willingly, and chuse themselves such a portion? Oh! but ( say some of these ) we did it in a suddaine passion of love, and is not that to be pitied? I answer, considering what constant misery, your short passion hath procured you, your selves are like to have the worst of it: it were well, if others would learne to be wiser by pittying your folly. But, there is more in it then passion. For why? How many of such rebellious ones do we meet with daily, who contrary to all their parents counsels, letters, railing and riding after them, threats if they venture, promises if they obey, notwithstanding all the feares and jealousies, warnings and

Use. 1.

Reproofe.

Terror to all rebellious Children, who marry against their Parents consent.

Cavills of such Children answered, as will be loofe in duty to their Parents consent: yet will have their parents tyed to them, in meanes and maintenance.

watch-words of their parents, yet with deepe difsembling and lyes, count it their chiefe happineffe to keepe off the fufpicion of that from their notice, which yet all on the fuddaine they dare rufh upon, the moft clandestine and desperate matches that may be! yea, after they have engaged themselves to their parents by vowes and obteftations to the contrary, that they thought they might rely upon them, *Efa. 63. 10.* as children that will not lye, yet then have they broken through all bands; Ifay, what is this, but the depth of fubtilty and villany? But ftill they object, The bufineffe was fo fuddenly brought to paffe by perfvafion, as we could not prevent it. Why? Do you wonder that your way fhould be fo fmooth, having fuch a factor of hell as you confult with, to promote it? Such Proctors as for a tenne fhillings matter will licence it, for halfe fo much difpatch it, and fend you packing to woe and mifery? No, no, Theeves fhall never want receivers and concealers. But, ftill you will fay, It fhould not have beene done, but now its done and paff; Tis true, its done ftroingly enough, I grant, for parents muft digeft that which they cannot vomit; But the neceffity of the knot excufes not the knitting. And, you fhall have many lookers on upon fuch matches, who will fpeake much for them; the cafe being none of their owne, who, if it were their owne lot to have fuch children, would bee ready to caft the firft ftone at them, and of all others, be moft implacable with them. To whom I fay, Iuftifie not fin in others, fufpend your cenfure till it be your owne lot, as its like to be the fooner, if you excufe it.

Ioh. 9. 5.

Oh! but for pittty fake, you muft now helpe them with fome meanes to maintaine them in a hard world! why? will not love alone maintaine you in coole blood, as well as it did in hot? what? have you forfaken your parents in the maine, and come you now unto them for the by? fhall you have the pleafure, and they the burden? Alas you divide badly! Nay, nay, you muft hold to you to what you have chofen; Parents have but fmall joy to maintaine theeves and traytors with their meanes and eftate, it coft them more the getting, then your eafie matches coft you. But ftill they alledge

Parents may be thy to difobedient Children, and why?



alledge, Would you have God deale so hardly with you, when you repent? I answer, God forbid, but (if there bee any sound repentance wrought in you) you should bee as freely pardoned, as wee our selves desire to be forgiven of God! But if you thinke to tye God to your sleeves so farre to follow you with grace and repentance as fast as you sin, or to accept of that for sound, which you say is so, you much mistake it: he knoweth well if he should thus easily be bafled by one, he should have enough of your custome for ever. But still you insilt: Let us bee accepted to favour as before. I answer, Its a greater matter then so. If we could as easily purge your hearts, as pardon you, wee would imitate God, who doth both at once. But since we cannot, we must deale with you as *David* dealt with *Absalon*, though upon a shew of submission, he forgave him the punishment, yet (by your leave) he commanded him to his house, and received him not to favour. And as *David* wisely abstained from that in discretion, for feare of nourishing up the rest of his children to the like treachery: so parents had need rather to set up such children as Beacons to the rest of their fry, to scare them from the like attempts, then (as many fooles do) by over hasty reconciliation, under hope of their repentance, to encourage them to tread in the like steps. There will be time enough for that when they have bitten longer upon the bridle, and had leasure to repent that in coolenes which in their heat they committed. And so much for this first Branch.

2.Sam. 14 24.

It also confutes the practice of such children, as, although they will seeme to rely upon the consent of parents, and cannot be condemned by men in the businesse, yet its not out of any honour or obsequiousnesse to parents, from conscience of the duty, or beholding Gods authority in them: but from policy and necessity, because they know the parent is the purse-bearer: and as the proverb saith, Be it better or worse, we must be ruled by him that beares the purse. These may say of themselves as hee once did, I sweare with my mouth, but I carry an unsworne heart within me; so, in fact I yeeld, but my heart is unloyall. So that (they say) they

Branch 2.  
Disssembled  
and forced  
consent of Pa-  
rents by chil-  
dren, is sin-  
full.

- must be well advised, for feare of overthrowing all. If their parents should take a pritch at their neglect, they might lose a future friend, and forfeit the hopes of their owne good estate : and how then should they doe? This is the pad in straw, this forces the eye of many children to be upon their parents, and to make them a grand marke or object of their duty. I say to you, as in another sence *Paul* speakes, Let every man have the cause of his owne comfort within himselfe, and not without : let not the duty of a childe be resident upon the fathers ability, to benefit him, or to crosse him: so that a parent may thanke his wealth for his childes service, and say, If it had not beene silver'd or gilded over, it would never have proved. But, let it proceed from sincerity. Some will say, Its well that it comes any way. I answer : Halfe a loafe is better then no bread : for by this meanes order is kept in conversation, and many absurdities held off, though there be no thanke to them for their obedience. For, surely if such children could draw from their parents what they list to fish from them, as that Prodigall did, with a word speaking, they would soone bid duty adieu, and cut out the cloth in their owne fashion, marrying as they list : wherefore yeeld this honour to thy parents entirely, as their due : Be humbled if it have not beene so ; make your peace with God for this, as well as for any offence else whatsoever ; else God may exercise thee by some unwelcome buffetting, to thy cost, and perhaps make thee to behold that sin which thou wert blinded in, in the glasse of like disobedience of thy childe to thee, yea such a childe, as (of all others) thou presumedst would be most faithfull to thee ; Do as thou wouldest be done unto ; measure out to others as thou wouldest have them to measure backe unto thee. So much for this second.
- Thirdly, this saxes other children also, who will perhaps suffer their parents to carry some stroke with them in their matches, but themselves will have the chiefe hand in it, and it must come in after the matter concluded betweene themselves. And then, at last, lest they should incur the reproch of refractory ones, they temporize and flatter their parents, causing
- Galat. 6. 4.
- Rom. 12. 9.
- Luc. 15. 12.
- Matt. 7. 2.
- Branch 3.  
H the content  
of parents, or  
consent after  
their contract,  
is faulty.

causing them first to thinke well of, and then to ratifie their marriages; rather indeed to salve their owne credit, and for necessity sake, then because they are willing. These counterfeit actors and forces of consent, (as if it were voluntary) sin against the rule of Consent of parents: Shall a childe binde the parent to the good abearing in this kinde, and then by his content, countenance and shrowd his owne act, in it selfe unwarrantable? Consent is the parents due: but whiles thou dost urge it unjustly, thou makest it thine owne work. Thou either dost perswade thy parent really to thinke well of thy doing, and thats to gull him: or else onely to make shew of it, and thats to make him equivocate like thy selfe.

Shortly therefore, I exhört all couples that intend marriage, to lay away all covers of shame, to remove all colours, shifts, subornations of parents, and goe to worke plainly, deserve, sue, seeke for the consent of parents. Leave is light, and sweet: liberty against rule is pleasant in the tast, but bitternesse is in the end of it. Remember that is the best marriage, whose sweetnesse is best in the bottome: a naturall motion is swiftest in the end: now commonly matches of your owne making, are best at first, and worst after. Ayme at so peaceable a marriage, as may be so in a sad strait and affliction, and may not pursue and accuse a man, when he is wounded and sore: such an one as will not upbraid the foule, and say, This day I remember my sin: and I feele this rod was of mine owne making. That which *Paul* speaks of the Magistrate, Obey him not for compulsion, but for conscience sake, for he beares not the sword in vaine: so here, For the parent represents not God in vaine, and his voice is the voice of heaven: Better erre with a parent then doe well without him. It shall be as health to thy navill, and marrow to thy bones: it shall procure blessing from thy parent, whose curse is worse then a Popes with booke, bell, and Candle. Obey them who are set over you, for good, for their sorrow will not bee your joy: you provide ill in grieving them. *Esau* and his race were Lord Dukes for many ages: but his prophane contemning and vexing of *Rebecca*

*Use 2.*

Exhortation  
to marry with  
Consent of  
Parents.

*becca* with his wives, lost him his birthright, and at the last cost him ruine. Honour thy father and mother therefore, that thy dayes may be long in the land which the Lord hath given thee. Say thou deny thy selfe a little in this: say thou must conflict with a crabbed untractable parent, yet behold God in a parent, when thou canst not in a good one: winne him by humility, contest not, a fathers spirit will not endure it: duty may overcome and breake his heart, but wilfull opposition will marre all. And I speake not chis onely in case of young couples, living under their parents rooffe, but in what distance soever they live. Nor, in case onely that the parent be wise, solid, judicious, holy: for such a one claimes it by many respects: but, even when seely, when unwise, irreligious, and obstinate. The good parent may pray for thy successe, as well as endow and enrich thee. But the bad and preposterous cannot forfeit his right to his childe, though he may disable it: he must have the honour of thy consent, though thou canst not enjoy the good of it. Above all, let religious children beware of prevarication in this kinde; calling in question their sincerity this way: yea, though they meet with many rubbes in their way: yet let them by their good conversation, prevaile with parents, and seeke God to breake and mollifie their parents spirits, rather then to exasperate. Yea, let mothers have this honour as well as fathers: perhaps they can better advise: howsover, they have merited this honour as well as fathers. Yea let all such as are set in place of such by marriage of owne parents, all tutors, guardians, and governours share in this kinde. Thinke not that your youth and wit can see further in this kinde then theirs: children will say that old folke dote, and are fooles: but old ones know that children are so: God hath given them as props, therefore despise them not. And to end, I say unto you as *Abigail* to *David*, It shall not grieve you one day, but much comfort you, that you have not made sad a loving parent. You shall never have cause to repent you. The way of the Lord (saith *Salomon*) is strength to them that walke uprightly. The word of God (saith *Mica*) is good to him that is upright. Though there were

1. Sam. 25.

Pro. 10.

Mica. 2.

were no reward for it, yet there is reward enough, even in this, I have denyed my selfe, and obeyed. So much for this former branch, the duty of children to parents herein.

The second branch concernes the dignity of parents. They must conceive, that even in their priviledge there lyeth a duty too, to God, to the childe. They must say as the Centurion did, I my selfe am under authority. Therefore here is sad reproofe to parents, for a world of abuses. Truly most parents may thanke themselves for their childrens disrespect in this kinde: they never sought to nurture them up in Gods feare: to informe and teach them in the trade of Gods way, or their owne: But either out of a foolish affection and pity, will never see ought amisse in them, as *Adonija* and *Abſalon* were to *David*: (and the fruit was suitable:) or a great and false opinion they have of their childrens dexterity and sufficiency in this kinde, which is the high way to their ruine: or else they offend in a base and degenerate softnesse, which hinders them from maintaining their authority in their childrens hearts: Too much familiarity begets contempt: and if a servant over cockered, will looke to be as a child, then will a child looke to be haile fellow well met with a parent. There is a mediocrity betweene excesse of rigor in many parents, whereby they are so darke and aloofe from their children, as if they were some other mens children, and ther slaves; (which imbreeds bad thoughts of them, base qualities of servility and hollownes in children, and exasperates their spirits against them:) It causes chidren to thinke themselves slighted, and as in other points, so in marriage, as if parents were too high to take thought for it. Difference (I say) there is betweene austerity, and the contrary extreme, of foolish familiarity. For by this, children grow so sawcy and effeminated, that they thinke it almost ridiculous to question it, whether their parents will consent to their choices: because they have beene wont to be soothed in all, by them, and never crossed. *Paul* sayth well to young *Timothy*, see that no man despise thee. So I to old parents. Doe nothing which which might forfeit thy authority into the hand of thy Boy,

*Branch 3.*  
Dignity of parents.

Vice of reproofe to them that neglect the care of their Children.

Parents must goe in a middle way betweene austerity, and folly towards their Children.

or Girle. Of all such I say, as old *Jacob* to *Reuben*, Thy dignity is gone. Lay the foundation, O parent, of that privilege, which thou wouldest preserve to thy selfe, in the wise menaging of thy childs spirit while he is yong and tender; for thats the season of leavening him with such principles, as must worke after.

Wise shifts and respects of Parents in disregard of their Children.

Other parents so love their ease and vacation from care and sollicitude, that, rather then they would take the paines, they chuse to commit all to wind and weather, leave all to the will of the children, hit they, or misse they, they care not. Doe we know (say they), what will fit and content our children, what woman they would fancy, or distaste? If we should negotiate in this worke, our children perhaps, would beshrew us, for ever after, and never love us more. We for our parts have given our selves content in our wives and matches, and we have done well (God be thanked) and so (we hope) may they also. Surely you teach your children good divinity. They see small religion serves your turne, and you are better without it, then with it: and they see, that if they should marry any better then the parents, the goodnesse of a wife would be but a superflous object to them, if not a continuall eyefore, and therefore they tread in their steps, like child strives to give content to like parent.

Other parents are also so inconstant in their humors, and aimes at their childrens matches, that they can never come to a point with themselves about them: Their hearts are carnall, and therefore never satisfied. For, either on the one side, they are so wedded to the peny, that (although they very well might) they are loth to part with any thing, for the present, to procure competent portions for the children: Or else, they seeing their estate too narrow for their proud hearts, and scorning that they should match their children no better, then they can: forbear altogether to yeeld consent to any: though the yeares and desires of the poore children crave it: Or else they aime at such portions for their heires, for the helping forward of their daughters matches, or else looke at such concurrences of birth and parts,

parts, that scarce any can please them. Others are accessorie to their childrens bad matches, by their unprevention and dalliance: (as before hath beene spoken) and permitting their children unseasonable commerce and long acquaintance with such, as they know to be sutable companions, cannot breake them off after, when they would, be cause they are snared. Others are too satagent and busie about their childrens matches, for they being led by no groundes nor sound reasons, but fancie, doe perswade their children to such matches, as become most snaring and uncomfortable to them for ever after, selling them to sorrow.

Neither are parents guilty onely about the match it selfe, but also the consequence thereof. For why? through their indiscreet love to their welfares, and their ambitious desires for their childrens enhaunsments, they grant greater jointures to their eldest then their estates will permit, and so damnifie the rest of their better deserving children, and either must runne themselves into endlesse debts by borrowing for them, or else be at their curtesie for the releasing of that, which they might have kept still in their owne hands. By this folly they doe a double mischief: for first they set the elder on float, to be some great persons, and raise up their spirits above their estates, drawing them to great expence, company, and at last to ruine: and then for the making of the eldest a Gentleman, they must leave the rest to beggery: either basely to depend upon their brother for meanes (which commonly falls short, and comes to nothing) or else to take debauched courses, to steale, to sherke for their living. Thus the folly of parents (upon the sequele of their childrens first matching) fillles the world with bare younger bretheren, with hangbies, and idle ones, snaring them with perpetuall discord and quarrells, and at last bringing them to most dishonorable ends. No, no: you parents, be wise, God hath made you your childrens carvers: Set your house in order, and doe not make confusion among your posterity, to please the humor of one child: let all have childrens parts: Doe not rush your selves into such

A contrary extreme of parents in overmuch love to Children.

The 1. degree

debts, as your heires must be faine to take all, and pay all, and so fleece the rest: Let the eldest (carrying himselfe well) have a double portion (education being considered which the eldest are surest of) and the rest, a competent allowance; for perhaps they may do as much good in their places after, as the elder, if not more, for grace doth not alway goe with Birthright.

The 2. degree.

But, above all follies in this kind, that is most eminent, when parents, to make their children great, thrust themselves out of all, that their children might succeed them in their places, holding the candle to them, while they doe all, and act their parts upon the stage. And by this meanes, both father and mother, which have lived in good sort all their time, come in their old daies to depend wholly upon their childrens curtesie: That part of their life, which of all others, requires best attendance and maintenance, must now become most shiflesse and desolate. They must come out of the hall into the kitchen, sit at tables end, or in the chimney corner with a poore pittance sent them, and at last die in discontent, and repenting themselves of their folly. But, if they may be at good teames, upon condition of being their servants both without doers and within, as droils and drudges, they may deeme themselves well apayd. For when all strength and ability is gone, then are they no longer set by, but cast up for hawkes meat, despised, counted as burdens, wherefore to be eased would be no small joy to their children: And it is worse with some parents, because they live to see all spent and consumed, ere they die, one and other, stocke and branches, all withered and come to naught. Be wise, you parents, yeeld not your selves captives and prisoners to your children: no prison can be more yrkesome to a parent, then a sonne or daughters house: Trust neither of them in this case, for in truth, your selves make the snare, and your children put it on you: you wrong your children in putting that into their hands, which God hath denied them: Love must descend, not ascend: its not naturall (saith *Paul*) for children to provide for parents, but for parents to provide for them, therefore invert not providence.



providence. Looke to your consent, and looke to those consequences following upon your consent; be sure to hold stroake sufficient in your hand, for the securing of love and duty from your children. You will say, all children are not alike in this case: its true; but the best will bite, and the ordinance of God must be attended unto, as the first rule in such cases as these. Sure bind, sure find: if you must needs come downe, rather chuse to fall into the hands of God, then your children.

Neither must I passe by Guardians and Governours of Orphans in this point: many of whom being left as menagers of the stocks and portions of children, being now secure of any eie to see or judge them, doe most trecherously betray pooore children to misery, both before, and in their marriages. They make the childrens monies, payments of their debts, enhancing of their owne states, and houskeepings: bringing up the children at meane termes, binding them to base masters; and exposing them to the hardest conditions, for back, belly, and conscience. When their time of payments come, they bring in great billes of expences, under color, and pretend great debts, and charges lying upon them, for the execution of the wills of the deceased: As for their matches, they put them off to inferiour persons, such as very mean portions may content and satisfie, interverting the rest, to their owne ends: and by one cunning slight or other, eluding the allegations and complaints of their orphans, and leaving them to stand to their lot, or else to sinke in their sorrowes. Our daies are full of these examples: and as full of the just hand of God upon such privie thieves and traytrrs as those. Another sort of Guardians authorized by the law to be so, (although of late God be thanked, better order is taken that parents or next of kin may be the undertakers for the children if they will goe to the price) doe make a meere marquet of their orphans, and sell them as sheepe and swine for money. Quite overthrowing the purpose of the law, which is to be faithfull for the good of the orphan. Instead of offering yea providing meet wives for them, such as might be every way suitable to their place,

Abuses of  
Guardians  
and Govern-  
ours of Or-  
phans in this  
kind of neg-  
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1.

2.

birth and worth, what doe they? Surely they turne to the spoile, and offer them such as they know will be unwelcome, and so thereby purchase a great fine unto themselves, and leave them to their owne choice and fortunes. Others, more dishonestly, force base and inconvenient matches upon them; either matching them to their owne children, and so raising their owne estates thereby: or else, selling them for mony to others; (and which is worst of all) lest the orphan should suspect and shunne the offer propounded; what doe they? They marry them in their childhood at 10. 12. or 13. yeares of age, long before the time of meet cohabitation, sending the one to travaile, till he have fulfilled his yong wives yeares: who when they returne, come to them with a forced affection, and that breeds disdain, where there should be greatest affection. And hereby growes such distaste betweene the parties, that they abandon each others fellowship, bed and boord, expose each others to most desperate snares, and to promiscuous lusts: and, if there be any reconciliation wrought, its but violent, and the cursed fruits of the separation doe so distemper their hearts, that they fall at new jarres for their unchastity, and disloyalty of bodies: they renounce some of the children, as none of their owne, and so, doe but passe on a most uncomfortable time of marriage, more dismall, then to live in a wildernesse, because the necessity of an unwelcome chaine, makes it doubly wearisome. And as themselves, so they who were the authors of such matches, do live together at deadly feude, at continuall futes, the one striving to revenge himselfe upon the other, till both their estates be ruined. I doe not hereby exclude Guardians from that due respect which the law affordeth when their care and respect to their orphans welfare is suitable to the calling of a Governour: But, whatsoever the law allots, the conscience of one that feares God should be so tender, that themselves being no losers, in respect of the charge which they have bin at, they should deale with the orphan mercifully in all other respect of advantage, which a man of no conscience would encroach upon. Such as looke at their own peace and the honour of their profession,

will

Wofull fruite  
hereof.

will be wary, in such undertakings, to make their retreat sure, that nothing may after be cast upon them, which might crocke their name or religion, or give occasion to others, either to stumble at the practice, or to make it at a president for the like impiety.

To conclude, I say this to all parents, who will be ruled by the word, boast not of your honour and priviledge, to doe hurt with: Shunne all those base distempers of which I have treated at large, as the infamies and reproaches of bad parents, or governours: Sinne not on either hand, ether on the right, or left, neither by base sluggish neglect and contempt of this charge, nor yet by any abusing of your liberty, to the prejudice of your children. But walke in the cleere way of duty. To which end, consider, your prerogative is allotted you by God, no other wise, then that you might undertake the duty, more cheerfully. Be circumspect, painfull, wise and helpfull to your children, (so farre as your meanes will admit) with a free, beteaching heart: God tries your love and integrity, by this occasion. Times are now growne such, that the best parents cannot improve their love and affection to their well deserving children, as were to be wished: the world is at such an high rate, that they whose estates are not very great, can hardly light upon a comely sutable match, especially for daughters: there being none so meane now adaies, but looke for as good portions, as in our predecessors time, would have beene thought a very good portion for men thrice above their fashion: And it is the disease as well of the children of God, as of men, to slight good matches, where excesse of portion attends not: yea, I am perswaded, its the cause why Gods hand is so manifest in the ill successe of most matches, because God was never so little looked at in marriages, as now. But as for these things, let both good parents and children, count it their affliction: beare it meekely, and leave it to God. Let your love be neverthelesse, to doe them the good you can. It is not in your power to do all you would: God will have somewhat left to himselfe: Smaller matches with Gods presence and blessing, (for ought I see) may in short

Use of exhortation of parents to attend their Children in this great work.

time,

time, equall farre greater, in successe. Doe that for your children, both in your education, meanes, counsell, prayers, providence which is in your power to doe, and as for the the rest, remember, marriages are made in heaven, and thence must expect their happineffe: you can doe no more then you can. And, for this whole argument, *viz.* consent of parents, thus much.

CHAP. V.

*Touching a contract. What it meanes. The substance of it. Answer to some questions about it.*

Second digression to the point of Contract.

Contract in what sense here used.

Concerning this argument, the first enquire, will be about the word (contract) how and in what sense we here use it: Then touching the necessity or indifference thereof. Thirdly, concerning the performance and act of contracting. Fourthly, touching such reasons or respects as wherupon it may seeme to be reasonably practised. And then shall want such quæres, as are or may be made against it, or about it. Lastly we will conclude with some use of the point. For the former of these we here make a contract, a relative word importing an antecedent act betweene two parties, who inter d marriage: that is to say, a private, mutuall, free, unconditionall promise, having past between these two persons to marry each other, and no other. But here this contract is not ment; but a more solempne and open binding expression of this former promise made, that it may be ratified and strengthened, as becommeth a businesse of so great consequence. So that before we come to any other consideration, we must needs premise a litle, touching marriage promises, made in private betweene the single parties, (it being presupposed that they be not within degrees prohibited, and further, that they be without all exception, of inconvenience, or ill report and scandall (as in the case of cozen Germans is manifest) and the nature thereof. For

we must know, that although an explicate or expressed contract, hath in it the greater force externall before men, to tye the parties to marriage; yet the mutuall promises of them both joyntly made, either at the first, or afterwards, doe as deeply binde them both before God, and in court of conscience, as the other doth. And indeed the difference betweene them, is not formall, but accidentall: and both are true reall contracts, or covenants, the one as the other: and if there be somewhat in the expressed contract which is not in the other, in respect of outward obligation: then may there be truly said to be somewhat in the former, which is not in that, in respect of essence. For the being of the expressed contract rests in the former, *viz.* in the deliberate, voluntarie, mutuall and honest resolutions of the parties among themselves: which being past, give the essence to marriage, before the other came, and is the foundation and ground of the latter: For else it might be said, that any passage of expression betweene two, before witnesse, falling from parties, though in rashnesse, or in sport, or upon a question demanded, might carry the force of a contract, which no man of any sense can imagine: to wit, because the expressed contract before witnesse, implieth a former mutuall consent betweene them, not now to be questioned: but yet for speciall causes, to be more solemnly and publicly testified for avoyding of great inconvenience. And this appeares plainly by the effect which a contract or promise produceth: and that is a great alteration in the parties, who before such promise, were their owne and had the stroke in their owne hand, to dispose of themselves as they please: But, after their mutuall promise, they cease to be their owne, and passe over themselves, (not their money, or corne, or goods, but themselves) each under God to the other, so that now each hath power over other, and onely one over the other. In so much that whatsoever other promise should possibly be made, by both of them, or either of them, to any other, besides themselves, if confessed, doth disanull it selfe, and is *ipso facto* void, by vertue of the pre-contract or forepromise so made: But although it be denied,

Promises of marriage, the root of a contract.

To be very cautiously made, and their properties.

nyed, yet it never theles bindes them before God, so that they shall be for ever culpable before him, of treachery and spousebreach, without repentance. If this were considered, doubtlesse it would awe the spirits of many hot and unstayed yong ones, from such attempts. But of that after. Heere onely I say, that seeing the true nature of selfe renouncing and selfe resigning resydes as really in a private promise, as in a witnessed contract, therefore they are not two things, but the same with divers circumstances for speciall reasons, annexed. So much for the acception of the word.

Reall con-  
r acts as good  
as verball.

To this I may adde, that in some cases, realls may counter-vaile verballs: when as a thing done implies as much (in the judgement of a discreet man) as a promise made in words. As if a person formerly intermitting a purpose to marry another yet hearing, that she is attempted by a new lover, shall repaire to the party and say, so it is that you know there is love betweene you and me of a long time depending, so deep, that I dare not in conscience, yeeld my right in you to any other, wherefore I pray you, if any such thing be offered, accept it not: this in conscience ties the party to marry her, and is equivalent in promise, and if there be witness, it concludes against him, that shall desert her. Why? because he defraudes her of a possibility of equall weight, to his owne marriage. So againe, a man hath desisted to prosecute an offer of marriage with a woman, Virgin, or wid-dow (all is one) and the woman adresses her selfe to a farre off dwelling, perhaps thousands of miles out of the Kingdome: The man hearing of her drift, comes to her, and tells her, that whereas there hath beene some intermission of love and marriage-fute a long time, yet now he cannot permit her to goe that long voyage, his love is so deepe towards her, and therefore diswades her journey.

Here I say, that although the woman (if free before) is at her owne hand to goe, or not to goe, yet if she consent to stay, the motion made is equipollent to a promise of marriage: and cannot in conscience nor rightousnesse be broken

ken off by the man. Many like instances might be used : but these are sufficient.

The Use, &c. This being thus, what should the punishment be of such counterfeiters, and impudent varlets, who dare falsifie the matter of a promise, that is, impudently averre and beat downe a party, that there hath beene a covenant and promise of marriage betweene them, when as yet never any such thing was in the world? I say such persons ought to have the uttermost penalty inflicted that the Law can impose : as being an extreame impeachment of the credit and estate of the innocent party, and a marke of intolerable audaciousnesse in abusing so solemne a thing, to any counterfeit ends of base wretches, not meet to live in a Commonwealth. An example whereof wee have lately had in our Corner, by so much the more odious, because so insolent.

Before I passe from this point of promise, it may be asked, What promise for marriage doth bind. what promise doth realize marriage before God? I answer: r. First, it must be mutuall; secondly, voluntary or free; thirdly, without error; I meane such as doth overthrow and contradict it selfe. First, it must be mutuall, and equall, not of A mutual one. one to the other onely, but of that other to him? For if such a promise be a putting off ones selfe into the power of another : then, as no man can put himselfe into anothers power without an act of his owne resignation of the liberty he had in himselfe, so neither can each of the two parties give up their liberties without mutuall consent each to other. For in marriage the yeelding up of the right of one, receives a right in another: and therefore it must be mutuall and reciprocal. If one shall pretend the promise of the other, and yet suspend his owne, as thinking hereby to tye that party to his owne time and leasure, himselfe being free, he is deceived. For marriage consent must be mutuall; and the party withdrawing consent, doth in that respect extinguish and make frustrate the others promise from snaring the promiser : except afterward the other party also shall as freely come in as the other did, and so make the promise mutuall and equall. I have heard of a sad accident in this kinde, that he fell a sui-

tor to a maid, being a Gentleman of good personage, he seeing himselfe to have wonne the affections of the maid, and thinking himselfe sure enough of her, without any deepe obliging himselfe unto her, pleased himselfe in his conquest, and there rested: so long till the Gentlewoman perceiving her selfe slighted, fell to as deepe a disdain of him, as hee had beene indifferent to her: in so much as another match being offered her, she embraced it. But the report thereof comming to the Gentleman, as he was playing very solemnly upon his Lute, he suddenly start up, and breaking his Lute all to peeces, instantly went out of his wits. A notable Item to all, that they play not fast and loose in matter of mutuall promise, and speedy dispatch of marriage. Secondly, it must be free and voluntary, not drawne forth by circumvention and subtill trickes or plices, either of the parties themselves, nor yet their agents and spokesmen: nor extorted by feare and threats, either of parents, (when they are desirous to put off their children for their ease, and are set to dispatch the matter) or by the parties themselves, (as when the man menacing the woman, and attempting to ravish her, except shee consent, or to doe other violence to her, doe hereby force a promise from her) or any other who are active in the businesse. And this I would have noted, that although parents doe not use any compulsoy and terrifying courses, to draw their children to inconvenient matches; yet if they doe carry themselves stearnly to their children in an indirest way, and refuse to heare them who are third parties, using weighty reasons to dissuade; or if the parents doe not rather in meeknesse convince the childe by reasons invincible out of the word, or other respects of good reason and discretion, that its a meet match, yeelding still to the childes objections, (who must bide by the sorrow, when the parent goes free) then I say, That the overmuch reverentiall awe of the parent, smiting into the childe a loathnesse to offend, and taking deliberation away from it, that so its led in a cord of necessity to doe that which else it would not doe: I say this ought to bee counted as a compulsion, and such a childe to be pittied and freed from the

Con-

2.

A free or voluntary one.



Contract: Or, if marriage proceed, and ill consequences follow, they must be all fastned upon the parent, not upon the childe, and the childe may claime the best amends. I say then such promises binde not in conscience, because the principle of willingnesse is absent: and the party would never have consented, if such feare and compulsion had not beene used. I adde this, except afterward the party being freed from such feare, and returning to her selfe, shall expresse another consent free and ingenuous: then the former impediment cannot frustrate this latter promise.

Thirdly, it must also be without deceit or false opinion: 3. A plaine one without deceit. and that in such a kinde as opposeth marriage essentially. Hence those Heathenish presidents of marriages are frustrate, when one sexe marries the same, (*Nero* was an horrible example) when an Eunuch marries a woman, or a woman marries an Hermophradite (one of the Epicene gender,) when a man is deceived in the person, as *Jacob* in *Lea*, put into his bed in stead of *Rabel*: (notwithstanding the act of copulation) but especially, when the party supposed to be pure, and a virgin, proves defiled and corrupted: in such a case, if it breake out, before marriage consummate, it doth justly infringe the promise, and makes it of none effect. This be laud touching a binding promise. But touching this last What that is. of error, understand it of no other errors accidentall, which doe not of themselves crosse marriage. For, though they may be such as gave occasion to the party to consent, and, had the error beene foreknowne, the party would not have yeilded: yet because they disannull not the reall knot of marriage, that is, peculiarity of person, by defilement, therefore they are presumed no other then in some cases would have beene admitted: and therefore the party must stick to his or to her promise, neverthelesse; and therefore let them either beare it as their desert for lacke of inquisition, or if they did their indeavour to be informed, but were deceived, let them take it as the triall which God hath put upon them; the promise bindes still, except the other party releaseth it. And so much for this question.

Some Use would doe well, ere I leave it, because the Use 1.

Admonition  
to all parties  
to beware of  
their marriage  
promises.

point is but occasional, and shall be no more returned unto. And I would urge these two uses following, the one of Admonition, the other of Reproofe. The admonition is, that single persons be well advised of their promises, ere they make them. And indeed few words might serve, if the former item were well regarded: *viz.* that the speaking of a few words at once, may for ever dispossesse them of their liberty, never to be recovered: fooles once, and slaves perpetually. So that its no matter of slightnes, and merriment, no play, no trifle, no sport, except you will call that a sport which may cost a poore wretch both body and soule. *Abner* indeed called murder a sporte, but bitternesse was in the end of it. Be advised therefore: and let this point, seasonably as a hammer knocke home to the head the former exhortation of marrying in the Lord, and wisely to looke well about you, e're you venture. I pray tell me, would you willingly make another man master and owner of any commodity you have for nothing? say it were but your horse, or cow, yea were it but a dogg, which you set by? I trow not, how much lesse of thy selfe? Art thou so feelly as to resigne up the right of thy selfe, and to make thy selfe a prisoner, a captive, in the prison of marriage, whence there is no escape. Surely no except thou art mad, and hatest thine own flesh: thou wouldst not doe that with a breath, which all thy worth cannot revoke and undoe? As *Salomon* saith, beware how thou become surety for a stranger: quit thy selfe speedily, and deliver thy selfe as a Roe, and as a bird from the net of the pursuer. Man or woman, youth or maid, looke to your promises. I thinke resignation of a mans or womans selfe to an other, had not need to be to every commer, to every unknowne stranger, to each unchaste, irreligious, indiscreet companion, which might make thy life irkesome for ever. In the promise is the foundation of marriage: whether it be well done or ill, it can be done but once, therefore let it be deliberately, wisely and well done. Oh! let it be a solemne thought with you, my promise gives away my selfe and takes unto my selfe another, my liberty is gone. If a woman be urged to give up her right onely in a little copy-  
hold

hold she will thrug at it, and thinke well of it before hand : And yet shee may possibly recover a better peece of land, for a small matter : But this free hold of thy person, and thy liberty, once resigned up and forgone, can never be recovered againe. Therefore I say, be well advised e're thou forfeit it.

The second use is Terror and Reproofe to all who have disguised themselves in this kind of inconsiderate, rash promises. You shall have leasure enough to repent, if anguish will suffer you. Also of all violent parents, who to be ridd of their children, force them upon unfutable marriages, which their children had as leive part with their lives, as venture upon : and so bring upon them a lasting monument of misery. If saith the parent, thou refuse this match, I will never own thee for my child, I will dispossesse thee of all? Nay what say you to parents who first desfloure virgins, and then force their children to marry the harlots, for a cover of their owne villanie : Is not this cursed love, and cruell command of an inocent child? But to be short, especially it rebuketh the baseness of many, who cast arrowes, and deadly things, and say am not I in sport? that is, who scrue themselves with strong perswasions and arguments into the hearts of such as they sue unto, and having so done, breake off all againe, and wipe off every crumme off their mouthes, as if they had eaten no bread : Oh, you masterlesse persons : what? are sollemne promises but cobwebs, which great flies can breake through? Make ye no bones of them? doe ye snap these bandes in two as *Samson* did his cordes and greene withes? There is one who is stronger then you, who will not be mocked, but bind you for bursting in cheines too strong for you. But perhaps you will say, if it were my lightnesse and giddinesse, it were very sinfull indeed, and I deserved never to be trusted more. Yes perhaps your word shall be taken, but it shall be by such an one, as shall make you doe penance against your will, all your life for the breach of that promise which you willingly made. But you have since that heard sad reports of the party : for instance sake. That the woman is no hufwife, or

Rash and inconsiderate promises of marriage very foolish and sinfull.

is a Melancholique person, not fit for your temper, nor yet (in a second marriage) for your children, or she hath some of her owne, or some such blemish now you have found out: well either these are true or else false. Are they false? How basely minded art thou, whom the prating tongue of some false sycophant, jangler or gossip (loving neither her nor thy selfe unfeignedly, should shake that affection of thine, which being well grounded once (as thou supposedst) drew from thee promises of marriage? But say they are true in part, or wholly? what then? They come in out of season, the steed is stolen, its too late now to shut the stable doore: affections are snared, thou maist not desert her. Wast thou not in thy owne power before? hath any man forced thee to resigne it, save thy free selfe? Thou art snared: and I say, if she should release thee, it were her meeknes and discretion, but its thy rashnesse: if thou wert amerced as he was, who defiled a Virgin, for the satisfaction of her discontented spirit, and questioned name, thou were well served. No other satisfaction can duely be made her, then thy returne againe to her with so much the more affection, by how much thy deserting of her hath beene long and yrkesome. Let the falling out of friends, be the renuing of love: Thou departedst once, that thou mightst returne for ever. And thus much for this occasionall point of promises.

*Quest.*

Whether a  
Contract be  
essentiall to  
Marriage,

Now I come to the second generall: having shewed therefore of what contract I am heere to speake, viz. of a witnessed and professed contract, it may be demanded whether it be essentiall or not, to marriage? To which I say, that the essence of marriage consists in the former promise making mutually to each other: therefore there is no essentiall necessity of the witnessing and professing thereof, before others, but marriage may stand as reall and firme, in point of substance without it as with it. Howbeit, I conceive it to be of very speciall expediencie and use, for the behoofe and good of the parties, as I shall after manifest. All sorts of people, even very heathens have alwaies esteemed Espousalls, Betrothings, Assurings, Contractings, Affirmings,

(for

*Ans.*

( for they are all one ) to be very solemn matters , as the words they use, and the ceremonies then performed, do testify: So sacred and reverend it hath appeared to all sorts, that there seems to be a finger of God, pointing out the usefulness thereof. Witness the assembling of the friends of the parties on both sides to be spectators thereof, that so the blessing of it might be more effectually. Witness that instance of *Booz* and *Ruth* who were ( as it were ) affianced in the gate of their City , before many solemn witnesses : who being called forth to testify the contract, did assent thereto, and by their acclamations and thanksgivings, and prayers to God for them, graced and honored the same. So that its no wonder if the Church of both old and new Testament did practise it. And its particularly specified in the Generation of Christ, that when *Joseph* and *Mary* had been espoused together , before they came together , shee was found with child, of the holy Ghost. The Hebrew writers tell us of the formes and tenor of words used among the Jewes, to wit, that by divers reall ceremonies, they strengthened the promise which had passed betweene the parties , and that in a set meeting of the familie. Sometimes they did it by tickets of paper, written by each of their hands , and delivered by each other mutually. Sometime by very solemn words of obligation passing betweene them : sometime by a peece of coine given and received, which by the change of possession, argued the possession and assignment which one made and surrendered to the other : All to shew that they accounted this businesse no trifle, or toy, to be wantonly used, for the pleasing of carnall humors, but a divine ordinance requiring firme and strong assurance each of other. The formes were these, Lo, thou art betrothed unto me, or, be thou betrothed unto me , or the like. If it were without witnesses, it was frustrate. The solemnity hereof was acted under a Tent, Canopie or Tabernacle , set up for the nonce, to shew inwardnesse and secrecie of marriage affection and benevolence. This was distinct from the act of marriage it selfe , which followed sometime after, and was done with great festivity and with many songs and

Contracts va-  
ry ancient, and  
of general use.

Jewish Con-  
tracts what?

Iosh. 15. 16.

Epithallaminus's of the boyes and girls of the bridechamber, alluded unto by our Saviour *Luc. 5.* After the contract followed the dowry bill, which was from the man to the woman : though the woman brought a portion to the man also, as appears in *Caleb's* bestowing his daughter *Achsah* upon *Othniel*, yet usually it was the mans act to endow the wife onely, and to purchase her unto himselfe. To these may be added, ( which I adde lest any should accuse me of singularity ) the joint consent and practice of the Church of God among our selves, especially such as feare God, ( though we condemne not those who doe not : ) and there are extant in print sundry bookes published by authority, and by name one of *M. R. G.* wherein the practice of that reverend servant of God, is at large expressed, when he contracted couples. So that I hope, touching this second branch, little more need be added.

Action and performance of the Contract how to be done.

Touching the third, which is the action or performance of the contract. And that standeth in three personall acts. The first is of him that leadeth the contract, or guideth the two parties, to expresse their former consent. Who ought to be a meet person for gravity, and experience, able to teach them ( if need require ) the duties of that condition, and to answer such scruples as might arise in their mindes about it. In a word, such an one, as by his presence might cast some awe and authority upon the mindes of the parties, and assist the action with some correspondence. One that may be wise to discern of the frame of the parties, and therefore by questions may sift out the truth, to prevent danger, as by demanding whether they formerly have engaged themselves to any other man or woman, person or persons, shewing them the dangerous sinfulness of such dalliance : Also, whether themselves have freely and without feare, and with the mutuall consent of parents, testified, by presence, or by their hand ( if doubt be made ) consented mutually in heart, to this contract. The second person, are the parties contracted : who ought to follow him that leads them in the contract, thus, or in like forme of words; first the man, then the woman : *I Thomas, Iohn, &c.* doe take thee

Joane

Joane, Mary, &c. for my espoused husband, or wife, and I promise to marry thee shortly without faile, if God will. And so with some short counsel and praier to God to dismis them, as true man and wife before God. The third person are the witnesses produced: who being moved therto, answer and say, we are witnesses of this contract, by which these parties are betrothed each to other, and wiltestifie it, being required.

The fourth generall is, the rationall respects, in which such a contract seemes very meet to be used. And they may be reduced to these three following. As first the suitabilityes of the contract to the witnesses of the attempt. It's meet that such things be done orderly, leasurly, and by degrees, not rashly, suddenly: and therefore although a promise have passed betwixt the parties, yet as the matter growes riper between them, so its comely that it be no longer kept secret, but manifested, that thereby they may be awed with the more feare and jealousie of themselves, from uncomely and audacious enterprises one against the others chastity. Secondly to prevent inconstancy. The nature of flesh is vaine: and all men are liers. And its scene as much in this subject, as any others. As hot as youth is in her gare and passion, yet the best of their gold proves brasie oft times, when they weigh things in coole blood. Adde hereto, that this base world is full of curiosity, and jangling, talebearers, and flatterers, who fill the eares of couples with idle and ungrounded surmises: whereunto they whose eares as credulous, doe lye open, and hereby their affections are unjustly alienated, each against other. Thus fooles love lightly, and leave as lightly, others of themselves, not knowing their one spirit, take a toy in their heads, and without all reason, runne into humors of feare, jealousie, melancholie and conceitednesse against each other, and so withdraw themselves suddenly from each other, and change their mindes. They doe not (as they say) affect so well as at first, they observe some lightnesse each in other, some ungoverned tongue and passions, or they distast the kindred carriage, or training, and upon these ciefores, either so, or seeming so, they repent them, and fall off. And yet perhaps some of these have had

Rationall respects in which a Contract may be used.

The 1.  
Suitableness to the weight of the thing.

The 2.  
To prevent inconstancie.

time long before to bethinke themselves. But who can make a coate for the Moone? By this meanes, as God is dishonored, so the party innocent wiser and of more solid affections is deluded, yea sometime driven to desperatenesse: And had not here need to be a cord to tie a *Proteus* in a knot from slipping? yes surely, witnesses had need be solemnly used to witness to the contract, that if they will stil be so fickle, they may be compelled to faithfulness, or else handled as their treachery deserveth. I have heard of some who have gone to the doores of the church to be married, and yet shrunke back. And whereas its objected, may not things appeare in time worse which before lay hid? I answer yes, but you should have thought so before, and suspended your promises: except you made no other promises, then you indented together to keepe or breake, and that each should consent to the others resolution, either to proceed or desist, which I thinke is a fulsome course, and makes a promise needlesse and frustrate.

Respect 3.  
The benefit of  
the parties  
contracted.

Thirdly, this may serve for the benefit of the parties contracted. For, as it was an ancient custome among the Jewes when two parties were contracted, to pray to God for them, and to blesse them solemnly: and (no doubt) the parents or such as supplied their roomes, did annexe some word of exhortation, to them, from the experience they had, both how great a worke they entred upon, and how raw and greene they were to digest it, so I say I thinke it not amisse, that some grave person did the like now. The contract ought not to be a bare surrender of each other; but an instilling of some discreet watchwordes and charges from their elders, touching the mutuall duties of both, jointly and severally, and so prayer for a blessing to be added. Solemne things should be handled accordingly even in the outward fashion of it: for men are sensible and sensuall creatures, and are led by outward objects to inward apprehensions. Still I say, I do not affirme this course to be of the essence of the contract, but yet a very meet addition, if it may be had: and much making for the better dispatch thereof. And, what season is so apt as this? when the Ewes of *Laban* were



were to conceive, *Jacob* (warranted by God) set rodde-  
pilled and straked before them, that the fancie of the crea-  
ture being heated in the act of generation, might the easier  
carrie in the species of particolourednesse: So here, the sight  
of so solemne a worke as this is, of contracting two, and  
making them one flesh, will more easily and throughly stirre  
the imagination, and the sense being mooved, doth the  
more familiarly convey the instruction to the understanding  
and heart. Pitty therefore it is, that the mouldes being so ready  
to fashion it, that the melted metall of instruction should  
be wanting unto them, they being so capable. And this I  
think is the cause, why there be Sermons made at Baptisme,  
and the Supper, at funeralls and such occasions, to let in the  
doctrines of the things into men, (whereunto in generall  
most are so averse) because, as there is a season for all things,  
(which is like apples of gold and pictures of silver,) so also  
for this: and that is, when by the novelty and strangenesse  
of the thing, never done before, the mind is provoked to an  
expectation, and so sets the wheels on worke, to receive  
and apply things according to their worth and use. This for  
the third. Only one word more I adde: If any should aske,  
what forme of instruction were meet to be used at such a  
time, to the parties contracted? I answer, I prescribed  
none: This whole treatise following sheweth their duties;  
two or three sentences culled out of each branch may serve  
at such a time, if wisely applyed, as the severall use of the  
parties may seeme to require. So much for this fourth.

Now I proceed to the fifth generall, touching the questi-  
ons arising out of this contract. The first may be, what is  
to be thought touching the publication of the contract, in  
the assembly, and touching the Ministers act in marrying.  
For the former, I say, it is a very discreet and necessary act  
of the Church: for as much as the procuring of the safety  
and good report of the married, is a point of religion. Now  
the private contract of two in secret, or with a few, reach-  
eth not the end of publication; Because its more likely that  
the body of a Congregation may sooner give notice of any  
precontract betweene the parties, then a few witnessies

5. Generall  
Touching  
questions,  
*Quest. 1.*

Whether pub-  
lication of  
contract be  
necessary

can doe : and as for the parties themselves if they were guilty, its much lesse to be expected, that they should accuse themselves. So that, for prevention of such a confusion, as to marry precontracted persons, what course can be too safe and sufficient? True it is, when all is done, it may prove but little to purpose, through the subtilty of the offending party : but when that is done which can be, the Church is free : the mischief ought justly to light upon the wicked delinquent. Well therefore were it in this case, if liberty were denied to parries, ( at least in so common a way of a fee, without difference, or speciall inquiry about the fitnessse of the dispensation ) from thwarting so wise and orderly a device : which being done, people would not itch as they doe after private marryings, to oppose publication, and that upon humor, and vanity. For through such a base custome, it comes to passe, that one learns of another, and now he is thought but a peasant who declines not this lawful provision of the Church. Rather those who be of fashion and wealth, should thinke it their honor to submit to this practice: that they might give the better example to others, and so approve the warrantableness of their marriage : and stop the gap of privacy and of clandestine matches, without consent of parents, a world of sutes upon pretended precontracts, and as much sorrow to parents who by this disorder are robbed of their children, and cannot understand of their marriage, till it be past revoking.

*Quest. 2.*

What is to be thought of the marrying by a Minister.

*Answer.*

The second question is, what is to be thought of the marrying by a minister? The question ariseth from the difference of other Countries fashions in this kind. In the Scriptures, we see it was civilly carried, and dispatcht by the Elders in the gate : and now in some of the reformed Churches, we see its performed in like sort, officers being appointed to take their names, to booke them in a Record, and so with a short ceremony to dismiss them. But in my judgement the practice of our church to do it, by the minister is every way most convenient. For by this meanes, the publickeness of the action, makes the matter more solemane, awes the parties much more, both before marriage to carry themselves

felves so, as they may not be ashamed to shew their faces in publike, to justify what they had done. And if there were liberty given to parties in this kind to marry upon their private contracts, what a world of sinne might ensue, as in some to live in a course of defilement, and to abuse each others bodies, at their pleasures: in others to leave each others, even after the knowledge of each other, besides making of that vulgar, which cannot be preserved too warily. I deny not, but that possibly some persons so marring, might do it without direct sin against God: but what's that to the scandall which is occasioned thereby? we must so looke at that we doe lawfully in it selfe, as not forgetting our rule, that we procure things honest before men. Whatsoever is pure, and of good report, that we must ensue, and so the peace of God attends us, not else. Many acts may be good in the doers conscience, which yet are subject to the suspicion and ill construction of others. In such cases, a man must aske this of himselfe, if all should take such liberty to himselfe, what would ensue of it? And this would checke his proceeding. The Jewes (as the writers tell us) had a strange way of contracting couples: to wit, for the better securing of the match, they permitted the use of copulation for once to the parties, and no more till marriage, upon a great penalty: But finding great inconvenience to grow hereupon, (as no wonder it did) they forbade any such course of contract: and who so attempted it, if it were proved, he was scourged with rods openly, for reproach sake. So much for this second.

Now a third question ariseth upon this, that in our former discourse I have spoken of a lawfull contract: that is lawfully entred upon, betweene such as are within degrees permitted. So that, its asked here, whether cosen Germans may marry? To which, this I say, that I observe of late time many more Divines to encline to the affirmative, then formerly have done; and some of them; godly as well as learned: and not onely so, but (which I wonder at, seeing such novell and forbidden things, are too soone runne upon) that they do write for it, and have determined the marriages

*Quest.*

Whether Cosen Germans may marry answered.

marriages of some in this way, contrary to the affections of  
 some of the parties, bearing them downe by the judgement,  
 and giving occasion (probably) of sinning their conscience  
 after, when the cruised sore shall breake out againe.  
 But to the point. First, for my part, I should much rest in  
 the generality of that charge, *Levit. 18. 6.* None of you shall  
 approach to any that is neare of kinne to him, to uncover  
 their nakednesse, I am the Lord. I demand what is meant  
 hereby kinne? Is not it to be meant both of such as are near  
 in blood, and also affinity? And, is there not very great  
 nearnesse in blood betweene the uncles son and the uncles  
 daughter? *Tremellius*, as learned a Jew as most of our later  
 Jewish writers, in his Diagram upon *Levit. 18.* at the end,  
 is so bold as to take it for granted, That as its unlawfull to  
 marry the uncle or the aunt, so the hee and shee cousin ger-  
 mans (*cognatum & cognatam*, saith he) and yet alledgeth no  
 Text for it: as if he would have the matter taken for gran-  
 ted. And in the Annotation upon the 6. verse, he saith thus,  
*Of thy kin*] that is, of those who are specified hereafter, or  
 which by Analogy of comparison with them are under-  
 stood. And, who are they? In the end of the Chapter hee  
 tells us, in his first Corollary, The marriages of Collateralls  
 (either by affinity or consanguinity) are forbidden to the  
 fourth generation. Is not this plaine enough? And he ad-  
 deth, There was no use of it that the Holy Ghost should  
 name them, the case is so cleare. I suppose the testimony  
 of one such Jewish Textman as hee, should overweigh the  
 opinion of many novell writers. But (say these men) if the  
 Holy Ghost had bene against it, might he not have named  
 it? I answer, yes, if he had thought good, but an argument  
 from negatives prevailes not. Rather, the not naming it,  
 strongly argues the thing out of question. The Text menti-  
 ons not the nakednesse of the daughter in lawes daughter,  
 among the forbidden particulars: what then? may a father  
 in law marry such an one? I thinke not. The second de-  
 gree is included in the first: *viz.* Not uncovering the daugh-  
 ter in lawes nakednesse. Yet here is nothing but affinity  
 by marriage of the mother: and is it not as rationall that al-  
 though

though the uncle or aunts sonne and daughter are not named, farre nearer of blood (though not in the descending line, but collateral) then they, yet their nakednesse must not be uncovered, because the uncles and aunts may not? Tell me, if the wives brother or husbands sister had not beene named expressly, had it beene a thing lawfull to meddle with them? I thinke not. If the uncle bee directly forbidden to marry his neece, or the aunt the nephew, shall not their children be forbidden to marry also, being but one degree lower? As touching the argument from negatives, it is so weake, that it is gone into a proverbe: and might not a thousand absurdities be as well proved by negation? Dare these men argue thus against a Sabbath of the eighth day, because it is no where translated expressly from the seventh to be the Christian Sabbath? Againe, what is more common through the Scripture, then for particulars not named, yet to be included in their generals? It was not expressed in the fourth Command, that a man might not gather stickes on the Sabbath day: yet because in generall God had charged that no dressing of meat, or bodily labour should be then done, but all be dressed and provided before, therefore the Lord commanded him to bee stoned by vertue of the generall Commandement. And, are not these weake bottoms for men to warrant their owne, or other mens marriages, because the contrary is not forbidden, when as that is forbidden, which is, if not further off, yet full as farre? It is objected, that many of the Patriarchs did thus marry, and are no whit impeached for it. I answer, if that be a reason, then let us marry our halfe sister, as *Abraham* did *Sara*; for so hee justifies himselfe to that *Abimelech*, yet in deed shee is my sister, for shee is the daughter of my father by my mother in law.

Doe we not know how *Terahs* family after it came to Mesopotamia, and subsisted there, was farre divided from the other families of *Shem*? and therefore straitned much in their choice? Cursed *Chams* family they were expressly forbidden to marry in, as being the nation which God should root out, and give it the posterity of *Abraham*: where

then should they marry, but within their owne narrow family? And wee may well thinke they did as well as then could be done, and made such a shift as they did: for even those they married were Idolaters, which was forbidden, if it could have beene shunned: but one necessity pardoned another: better Idolaters under no curse, then accursed Canaanites. If they had had larger breadth, had they so ventured? But they much presse the example of *Caleb* his giving of *Achsa* his daughter to *Othniel* her cousin german. To which I answer, If it had beene as they say, yet it was not in coole blood, but upon a condition made in generall to any: but falling out as it did, it might have beene an exemption by an extraordinary occasion. But the thing was nothing so, for *Othniel* is called the sonne of *Kenaz*, by the same liberty of speech which calls Christs kinsmen his brethren. He was not the sonne of *Kenaz*, *Caleb*s brother, but the son of his sons son: so *Tremellius* upon the place: Brother (saith he) that is, one descending from his brother, two or three Generations remooved. Each Grandchild, and each Nephew or sonne of Nephew, is called a sonne by the phrase of the holy Ghost. But I list not here, to take off every objection. I returne. Put case I should grant them their desire, that because cozen germans are not named, therefore they are allowed, yet methinkes there be abundance of things which prudentially might move men to forbear these mariages. First, notwithstanding the long time that this Tenet hath possessed the spirits of some men, yet we see, the blemish and crock of it is yet unwasht out, yea cleaves still and abides upon it. The mindes of men cannot yet put it on, as a garment fit for their back: still its a generally questioned thing among the most, and even by such as are with much adoe urged to it by such as thinke they see further then all men, yet scarce is the doubt exempt of out them, but they stagger. I make not this an absolute reason, but a suspicion and prejudice against it. And why should any man chuse rather endlessly to beat his braine to evince a thing of so doubtfull truth, then yeeld to the contrary practice, which no man can doubt of? Is it not wisdom to doe that which

I make no  
quarrel, but  
only shew my  
opinion, lea-  
ving others to  
themselves.

is safest? Can faith and doubting stand together? And can that be done without sinne which is not done in faith, but wavering? Surely the Plaister which men study to make for this sore, is far too narrow to cover it. Again, the scruple being unremoved, what a pudder doth it cause among Gods people, especially what jealousie, estrangement, and dislikes among the kindred? We should aime at all communion, not alienation. Besides, when God hath vouchsafed so great breadth and liberty, who should strengthen himself by mixture of bloud, and (as *Nicodemus* saith) going into his mothers wombe, to be borne againe? Not to speake of that observation, that God hath not blessed it with such encrease, or integrity of affection. And its not (to conclude) among those things that are pure, and of good report.

And surely, if this be a great reason of unlawfulness of marriage betweene degrees forbidden, because thereby that naturall honour and awefull esteeme of parents, and consequently of such as are neere of kin unto them is imbecilled and violated (for what is more repugnant to respect and honour, then the familiarity of carnall commixtion) then I am sure the reason holds as well betweene cozen Germans as others of kin: for nature hath put as due and chaste a respect of honour betweene them, as betweene those who are namely forbidden in *Leviticus*. But the former is avowed by many writers, one whereof I produce, *Augustin* his speech *de Civit. Dei*, book 13. cap. 16. I know not how it comes to passe, that there is a kind of naturall instinct in the modesty of man, (and that praiseworthy,) that to whomsoever he oweth any shamefast and chaste honour, for kindreds sake, from the same person he reltrains any marriage affection, which even the chastity of marriage bliueth to violate.

But to proceed, here is another question, wherein doth a contract differ from marriage, since that the substance of inatrimoniall union stands in the contract, what is there more in marriage it selfe? or what reasons are there for the dissolution of the one which are not for the other? I answer. There is great oddes betwixt the strength of a contract,

Quest. 3.  
Wherein differs  
a contract from  
marriage

Answer

God is in a contract for good, and not evil: but in marriage whether good or evil.

tract, and the strength of compleat marriage. For the strength of the former stands forcible by the private consent of the parties: I meane this, that although God be in a contract, yet so, as the parties which consented, may also dissent, when they finde that consent did hinder the private good of their married estate. And so, when it appears, that the one partie is unqualified for the other through many evils, that break by after intelligence, then they that made it may breake it. But marriage hath a strength by publique consent of the law, and the custome of men, and therefore its above all strength of private promises: and admits no dissolution by private consents: The union of contracted ones, is an union of imagination, or of affection, so long as its within such boundes: But the union of marriage, is an union of state and condition, standing in right, and law, above all private affection. If private contracts be broken off (as they ought not without consent) here is private satisfaction given to the parties: but if marriage be broken off, there is publique scandall given beyond all satisfaction. The regard wherof tieth the hands of married ones behind them from all liberty of consent to dissolve the knot: because as it concernes the body of the state to see sinne punished, so to see good established, when it may be so. For in *Moses* his time, the hardnesse of mens hearts was so great, that they would be curbed by no law, each mans will was his law. But now law having got the upper hand, mens wills must submit: because better it is that one couple suffer, then the law, which is the bond of publique peace and welfare. So that this authoritie looks not at mens private contents, or discontents: But makes a voluntary consent, which might have bene broken, to become necessary, and irrevocable: And whereas its instanced (as before) in the point of comparison of incontinency committed before marriage, (not knowne till after) with that in marriage. I say, I deny not but formerly and really both ought to dissolve it by the word, yet (as before I noted) the wisdom of the Church, putting difference, is to be regarded: neither is the sinne (in every degree) so extensive. In this case therefore,

that

One is better  
spoiled then  
U. 17.



that speech avails. : Better admit a mischief, then an inconvenience. Better pull downe a smoking chimney, then admit a continuall smoake in the eyes : so, better endure a bad marriage ( which is the lesser ) then a breach of law and right, which is the bond of the whole body. Besides, before marriage, the deserting of the one party, inferres a Liberty to desert another : the forfeit of the time allotted to marriage, by the error of the one party, may forfeit marriage, it selfe, in the will of the other. Such a portion promised by parents in fraud, and after withdrawne injuriously, dissolves the marriage, because its such a fault as opposeth the condition of the first consent. The like I may say of any the like violations, which yet, after marriage it selfe hold not.

But let me not be mistaken in what I have said : I would not be thought to make promises of no value, because I make marriage of greatest strength and vertue. For, although we have a rule, that is, in the same power to breake a law, that first made it : yet it holds not in contracts, without speciall warrant. Not each pretended suddaine impotencie of body, not each suborned infamous slander of the parties, or either of them, not every devised flim-flam of a giddy braine must be accepted to make a spouse breach : ( for what were this, but to open a wide doore to all basenesse, and to expose the lawes of God and man to open contempt and mockery? ) But such cases as I have mentioned, if they can be sufficiently approved to those who are the witnesses of the contract, so that all doubt of treachery and falshood be taken away, then its free for the contracted parties to desist if they will. Howbeit, not without mutuall consent neither : For put case that one of the parties pretend debility of body, yet the other party knowing her selfe to be in a way of God, and to be bound to trust God in his way, either for the recovery of strength to the weake partie, or for strength to waite upon God in the way of disappoyment : shall refuse to release the other : then I assure that other partie is tied still by vertue of the contract, to marry. Gods weaknesse is stronger then mans strength as the Apostle speakes. And whereas (commonly) rationalnesse and wise-

dome of the flesh doth step in here (for Selfe ever crosses God) and shall either out of disdain, selfe-love, feare, or other sinister respects, say : If hee will needs break off, let him ; if she will needs break, let her. As good doe so, as proceed with discontent. And it shall be well seene, I scorne him as much as hee scornes mee. I answer : No, these are base trickes to shake off Gods way : let that prevaile. But if the unruly party will depart, the innocent is discharged to marry another.

*Quest.*  
Why a space  
is allotted,  
twixt contract  
and marriage.

*Ansiv.*

I goe on. Another *Quere* may be, Why is there a space or distance usually appointed between the contract and the marriage ? I answer : It is fit to bee so, for this end among others, that the parties might seriously and solidly, both apart and together, weigh and consider, what the businesse is, which they are entring upon : For being now contracted, and settled in their affections, from starting each from other, what remains, but that both conspire to this end, that their knot may be as truly vertuous as it is necessary : and that the necessity of it may not prove tedious for lacke of vertue and Religion ? If grace knit the knot, then they shall bee as unwilling to be broken off, as the band of marriage makes them knit so, as they cannot : when the strength of the band strives with the sweetnesse, how delightfull is it ? And that it may be so, both the parties should endeavour, as in the last use I shall presse more fully. The space allotted them is not to prepare for fine clothes, to bid guests, to provide good cheere, nor (I speake to the meaner sort) to set themselves to seeke the best advantage of money at their offerings, to hire for themselves a hole to thrust their heads in ; or a farme to occupy. All these things (in a moderate way) are usefull ; But God is the God of sea and land, and all abundance and store is in his hand ; his are farmes and dwellings, and sheep and cattell, and the treasures of the earth ; hee can give to whom hee will : and as *Iob* sayth, although thy beginnings are but small, yet hee can make thy increase great in due time. Make thou no more haste then good speed : Seeke the Kingdome of God, and the righteousnesse of the same, and make it not thy solemne care to plod upon great matters, or  
to

to enter upon marriage, with a feare of poverty, that thou and thine shall prove beggars. Plod both of you how this solemne estate may finde you well prepared; and for other things cast your care upon him who careth for you; and in well doing, and meanes using, commit your selves into the hands of a faithfull Creator. This worke would be done even in the threshold of marriage.

But a question here still ariseth, What space is most convenient for contracted ones to abide so untill marriage? I answer, Neither so large and long a space as might exceed and shatter those affections which have been settled, so that the parties should now stagger in their stedfastnesse towards each other, and wax weary through the prolonging of time: Nor yet (on the other side) so short, as should hinder their serious addressing towards marriage. Both extreames are to be avoyded. For the first, we know in reason and experience, that when a contract loses her ends, through overlong protraction of time, it taxes the doers for their hasty attempting of that which might have better delayed: occasions are given thereby to take offence each at either, that they should seeme formerly to make sure of that which laterward they seeme but indifferent unto. Hence may grow secret pitches and surmises of heart, tending to breach and division; and so worse may follow, that the one waxing looser toward the other then he to them, there may seeme to be wrong received; and so the wronged party hearkning to bad counsell, and consorting with company of ill note, may grow to some new league, not only out of an unclean, but even a revenging disposition, thereby procuring estrangement of heart, and irreconciliable difference. Now what a base and absurd abuse of the ordinance is here? how easily might wisdom have prevented all, in removing occasion of danger? On the other side, when the time is too short, marriage rushing rudely upon the Contract in an instant, it defaceth the characters of instruction, which should have taken deeper impression, and so crosseth the end of a contract as much (in another kinde) as the former: taxing also the discretion of the party to hastening, in that hee either

*Quest.*

What space is  
the most con-  
venient.

*Answer.*

ther d'd no sooner move a contract, or in that he moved it at all: For if there bee no difference betweene a present promise, and a promise shortly to bee performed, to what end is a contract, when onely marriage would serve? So that a middle space is best: The Iewes at the first aimed in their contract at the striking up and securing themselves of the marriages; and after, tooke large liberty of a yeare, or halfe a yeare, for the consummation. But after, they found they lost as much in the Hundred as they got in the Shire, and that hereby they endured great inconveniences, many moe things falling out between, when the cup and lip are so farre asunder: and so, amending their error, they grew to pitch a shorter time. So that it must be the discretion of a man which must herein moderate it: I would think a matter of a weeke or ten daye a compleat space; but because occasions may so fall out by absence and travell, that there is more present use of the contract, then of the marriage, and that for settling of mindes: and sometimes when speed is intended, yet delays fall out, therefore the due ends of Contract and Marriage being observed, and good considerations agreed upon by parties (who best know what should let them, and what should further them) it is to bee left to providence what space is moit agreeable. So much for this.

*Quest.*

What if either party defile it selfe before marriage?

*Ansiv.*

Another question by occasion hereof, may bee moved: What if either of the parties defile themselves by incontinencie before marriage? I answer, There need no doubt be made what in such a case ought to be done: for no doubt the contract ought to be broken off. By the Law of God, it was death both to the defiler and defiled. This is not a place to determine whether that Law bee positive or perpetuall: But I should count him a greater foole then that Levite, who in such a case should not breake off his marriage, as wee see in *Josephs* case of error about *Mary*, before hee knew the truth. But if it be demanded, What if this treachery bee not knowne ere marriage perfected? I answer, I know the judgement of Canonists, and Popish Casuists is one, and Divines another. As touching the practice of our Church,

its no doubt grounded upon better and wiser principles: not onely because marriage came betweene the act and the accusation, and so seemes to disanull it (for who knowes not, that the root of it was error?) But to make the ordinance of marriage more solemne, and to teach people not easily to admit of seperations, which I thinke is the cause, why Divorces being once admitted, the guiltlesse party is prohibited the remedy of a second marriage; which being allowed by the Scripture, would not else be forbidden now, were it not for the honour of marriage, and the opposition to Iewish abuse (who used Divorces frequently) lest every loose, idle person, having the liberty of a second marriage, should rush upon the pikes of Divorce. And so (in charity) its to be judged in the case of uncleannesse committed betweene a Contract and marriage, that seperation is cut off, not as if it were not according to the desert of the offender (for it must have bin so among the Iewes, as *Moses* expressly speakes in that case, when the markes of virginity could not be produced) but for the safeguarding, and solemne esteeme of marriage, which oftentimes ought not to have bin, but being done, prevales; the honour of an ordinance, being esteemed above the content of this, or that married person? This I thought good to say of this Question. As for more, its not now my purpose: and, as for Divorces, I hope I shall easily be pardoned, if I say not any thing: its already sufficiently treated of: and, I being here onely to speake of an honourable Marriage, it would be as death in the pot, if I should here come in with that, which of all other things is the most absolute opposite and dishonour unto it.

I chuse rather to end all with some short Use. And first, if Contracts be so usefull: this is reproofe to all such as deride and vilifie this so ancient, so usefull an Ordinance or practice of the Church: and thinke it scrupulous, and superfluous. Tush, say they, what a waste is here of words? must we first marry in the Lord, then aptly, and then be taught at our Contract, and then consider of the weight thereof? here's precisenesse indeed; doe not others as well without it; I warrant you, if once married, you will be sure enough with-

Use. 1.  
Of Reproofe,  
of all disau-  
ners of Con-  
tracts.

out this adoe! Somewhat like Christs Disciples, If this be the case betweene husband and wife, its better not to meddle at all. So say these, I had rather live single, then make such a stirre! But I answer these two wayes: first, as Christ answered them, No, saith he: Its not better not to marry at all: If any man can abstaine upon the gift of chastity, let him: but all cannot. So say I, if it be so easie to take up a single life, you may: it were best, no doubt; provided that you meane a single one, and a chaste one also: for otherwise if you meane (as Papists tell their Priests, better a life of uncleannesse, then marriage) it were more desirable to live an unchaste, single life, then to make such adoe, ere you marry, I should greatly pity, but rather sharply tax you for your labour. For (to come to my second answer:) Tell me I pray you, what thinke you of Marriage? Is it a life of loosenesse, and of the flesh? else why are you so loth to be well fitted ere you enter it? Surely, you mast know, that Marriage is rather a curbe to the flesh, and a bridle serving to restraine the loosenesse thereof. And, doe you affect carnall liberty in a condition of restraint thereof? No, no: rather, if by any meanes, you might compasse a cheerefull and contentfull marriage, thou shouldest be glad to take the pains for it, and roll every stone under which such happinesse might lye, and well too: what is a little paines for a perpetuall good, and to shun a constant misery? As *Naamans* servants told him, If so be the Prophet had enjoyned thee some great thing, shouldest thou not have done it, much more to wash and be cleane? So, I say, if the service were farre greater, wouldst thou not admit that, when the scope is, Marry and bee happy? Oh, but is it enough (say these) that we be precise in worship, and religion, and in our conscience to God, but we must be so strict in marriage? So strict: how strict? wouldst thou not take as much paines for a purchase? Nay, for a good Horse, or a good Hawke? wouldst thou presume both were good enough, if price enough were set upon their heads? No sure, but the rather thou wouldst looke to thy bargain. So doe here: thinke not a wife unquestionable because of her price: enquire of her true value;

when

when thou art married, and art stung with his or her unquietnesse, unfaithfulnesse, uncleannes, oh then! what injunction should be put upon thee, which thou wouldst not yeeld unto, to be eased of such a burden, in a right way? But I cannot promise thee thou shalt prevaile then, so well as thou maist prevent it now. Doe as some Gentlewomen doe, they will take no maids to traine, they will have them trained to their hand, or else none. What will not a foole doe out of season to shunne sorrow, when he hath smarted, but in season, that he might not smart he will not stirre a joynt, nor wet his finger? To verifie that of *Salomon*. To the foole God gives toile and vexation for his portion, because he will not be wise for his own ease. But I have before purposely handled this point, I will trench no more upon it: So much for this use of reproofe.

A second use then, ( to finish all ) is exhortation to contracted couples to prise their contract for the use of it. I shall not need to joy them of it, that now they have their desires accomplished, ( that will come alone ) but, let it be their care, to sanctifie themselves and their marriage, for time to come. It was the custome of the Church of the old Testament, to offer sacrifices to God upon solemn occasions, as upon solemn meetings of the family: when warres were attempted, upon any speciall service of God to be performed, as fasting, thanksgiving, Sabbaths, circumcision of the children, recoveries from sicknesse, enjoying of any blessing, *Hezekia* and *Jonah* deliverd, offered sacrifices, made songs and vowes: Marriage therefore, being a speciall change of estate, such as befalls once in the life, should have no lesse solemn preparation, for entrance into it. The entry of yong ones into this condition, cannot but amase the thoughts, and possesse the spirits and powers of the soule, more then ordinarily; striking jealousy into them, least their succes should not answer their expectation, and they should not be happy in each other. So that upon whom should all this care and burden be cast, save Iehova: who hath said to married ones as well as others, In nothing take thought, but in all things commending your selves to God, by prayer and

Exhortation.

Contracted  
Couples prise  
your contract.

1. Sam. 13 12.

ob.

Heb. 13. 5.

giving : and, cast your care upon him, for he careth for you : Let this be your care, even the promise of God. Yea in the verse immediately following this text of Marriage, the Apostle meets with this corruptions in couples, let not your conversation be in covetousnesse, for he hath laid, I will not faile thee, nor forsake thee. It is no easie thing to stirre up a dead heart, to reflect meditations of our future estate : take this time therefore, now the thoughts and passions of of the soule are up in armes, now the iron is hot, strike some impression of God, faith in his alfficiency and providence, into your selves. And as the Lord of the Mannor, at each alienation, comes in for his heritor, so now, at this your change, pay God his fine, the best Jewell of all you have, devote your selves, give up your soules to him with mutuall consent : rest not in the prayers of others, but set close your selves, to the Lord in your own supplications both a part, and together without seperation. Astronomers call the twelve days of the Nativity Criticall, for the twelve moneths of the whole yeare; the daies of your entry upon marriage should be even such; for looke how the constitution and frame of them is, so may you expect the time of your marriage will be, either for Gods use and the honor of your marriage, or for your owne ends. Vnlest entrances have naughty successses.

Zech. 12. end.  
1. Cor. 7.

Recognize with your selves, what the solemne opinion and hope is, which the Lord, his Church, and your selves, have conceived of you : Tremble to thinke how wofull a defeat it were to frustrate them, and your selves : Acknowledge God to be the ordainer of this estate, looke what rules he hath directed you unto, for an happy life in this kinde, muse of them, set your hearts unto them, and let them sinke deeply into your hearts; take the Lord as a solemne witnes of your intents and purposes to walke by rule, as you looke for peace : And by strong resolutions bind your fickle hearts as with cords to the Altar, and pray God to set his seale to them, that they may prove as good silver in the performing as they seemed in the promising.

Deut. 32. end.  
Luc. 22.  
Galath. 6.Councells in  
peciall for  
such.

And more particularly, these two things I advise you unto : First; looke what especiall base distempers and lusts you  
have



have found to sway in you, either formerly, or since your purpose of marriage, labour to purge them out, that you may not carry defiled bodies or spirits into the married estate. As Physicians at the end of a disease give their patient a cleansing potion, to expell all scurfe of bad humours remaining; so doe you: you are entring into a pure and honourable estate: honour it before, by burying all your Idols, and cashiering your base lusts, that they crowd not in with you into the wicket of marriage: lest if you shall dare to carry an uncleane, froward, covetous, discontented and unfavoury heart with you into that estate, the Lord shall accurse you, and make them as *Judas* his sop unto you, to defile you for ever after. To the pure all things are pure, but to the impure every thing even the very minde and conscience are defiled. Secondly, look what feeble seeds of knowledge and grace were sowne before marriage, you ply and attend them carefully for time to come. Promise, yea secure the Lord beforehand, that no contentment of flesh, no humouring of each other, no reaching at commodity, shall so forestall you, that this worke of God should be forgotten by you; rather lay all sacrifices by the Altar, and renew your Covenant, both Gods with you, and yours with him, tell the Lord thus, When my husband, my wife first met me, I was very busie in grounding my selfe in the principles of knowledge, the sight of sinne to humble me, the truth of the promise to cast me out of my selfe, upon the armes of mercy, I was occupied about the doctrine and use of regeneration, union, and the new creature; now, let not this marriage of mine deface these faire beginnings; it is appointed for good, let us therefore meet for the better, not the worse. Take me on further (Lord) as the child takes forth his lesson, let the sun of my light and grace not go back, but forward, ten degrees: in all my hearings, Sacraments, publique and private use of ordinances, growing in the truth, as it is in Iesus, that together with judgement, sweet affections, & againe with tender affections, sound judgement may grow and increase in me.

And thus I have finished this point also of a Contract, being the second peece of my Digression from the point intended,

tended, to wit, the honour of marriage, both in the entrance of it, whereof I have spoken in the first three Chapters; and the continuance of it, whereof in the Chapter following shall be treated.

## CHAP. VI.

*Returne to the first Argument. The Honour of Marriage in the preserving of it, during the marriage life.*

**T**O returne then whence we digressed: now it followeth that we come to the second part of the Honour of Marriage: standing in the carefull improving thereof in the marriage conversation. It is the nature of honour to love attendance; and they who have found an honourable marriage, must wait upon it, and keepe it so. And it is a true speech, That it is no lesse vertue to keepe a mans wealth, name, or honour, then to purchase them. *Iob* tells us, that God hath denyed wisdom to the Estrich to looke to her eggs, to hatch them when she hath layd them: she forgets the worke of laying, and leaves them in the sand, for the feet of wilde beast to destroy them. The Apostle *John* willes that Lady and her children not to lose the good things they had gotten, but to get a full reward. It had beene better, that some had married with farre lesse shewes of goodnesse, and hope of thrift, except they had kept it better: For there is nothing so miserable as to have beene happy. The praise of that good woman in the Proverbs, is not, that she was vertuous before entrance; no, it was her prooffe and practice which made her honoured, and her husband in her. Many great Captaines have got a sudden crown upon their heads: but they have died with a bare title, and lost it with more shame, then the glory came too which they got it by. Its not sayd, that *Zachary* and *Elizabeth* were worthy couples in their entrance; but both in their married course, walked with God. *Paul* doth not onely teach married ones to be married in the Lord, and no more; but how to live together and

The second  
generall pre-  
servation of  
th: honour of  
Marriage in  
the conversa-  
tion of it.

2. John 8.

Prov. 13.

and maintaine conjugall affection, and to keepe that knot, by subjection, compassion, tenderneſſe, and faithfullneſſe : Reſt not in this, (as ſome Scholers doe) that their names are up, and then fall to idleneſſe, and prove dunces : So many couples are like the Image made of gold in the head, ſilver in the breaſt, but worſe and worſe downward. They would have their marriage beare up it ſelfe, whereas that is, as ſhe is uſed : if ſhe be not cautiously obſerved, ſhe will take a tetch, depart, and carry her honour away, ſome husbands and wives, through the ſlighting of religion, as thinking it needles to acquaint themſelves with God, (as *Job* ſaith) in all their complaints, wants, and diſtempers ; others by looſeneſſe of heart in company, whereof they make but ſmall choice ; othe's pampering themſelves with eaſe and wantonneſſe, lying open and naked to a unſuſpected enemy : ſoone blaſt that honour of their marriage, which at the firſt they ſeemed not diſhonourable to enter upon. And others have done the like, by inprovidence, by needleſſe meetings, gamings, or the like idle courſes, others little obſerving each others temper, and ſo preventing many diſcontents : others alſo by preſuming to find at the hands of another more reſpect and affection : or expecting greater wealth and eſtate, then they found, grow to diſtates and debates ; then to ſeek ſtollen waters, as weary of their owne ciſternes : And therupon growes a decay in their eſtates, diſcredit among ſuch as eſteemed well of them, poverty, and imprifonment, ſepARATION from each other. And, what is all this, ſave to caſt their crowne into the dirt, and to prophane it wilfully ? whereas, had they reſigned up themſelves and the ſucceſſe of all their hopes to God, walking faithfully and keeping covenant both with him and themſelves, humbled themſelves and ſubmitted painfully to their callings of magiſtracy miniſtery, or private life, without ambitious reaching at matters above them, they might have kept their crowne and garland freſh and green : yea ſurely had they ſet themſelves to embrace thoſe graces of God in each partie to winne love and amity betweene them, bearing with infirmities, and covering them with tenderneſſe : how flouriſhing had their  
their

their head and honour continued without fading; even to this day? But, it shall be enough in this place to touch only in the generall, upon the equall necessity and coherence of this second duty, with the former: for all such as would preserve their honour inviolable. That which I shall further say hereof, may more seasonably come into the use of that discourse which shall ensue, after we have cleared the point it selfe; which because its large, and will cost consideration, let us enter upon it.

Honour of marriage to be preserved, partly by the joint acts of both, and partly by the severall acts of each party.

Joint acts of the married fowre.

It may then be demanded, wherein this art and skill consists, of saving this honour of marriage so unsteined? The answer is, it stands in two sorts of duties; whereof, the former sort, concernes both husband and wife jointly and undividedly to practice: The latter concernes each of them in severall, the husband apart, and the wife apart. Let us then begin with the former.

Those duties which concerne both equally are foure. First, Jointnesse in religion; mutuall love; like loyall chastity: and futable consent. Touching the first of religion: my meaning is, that, as they are entred already with a religious spirit, into their marriage, so they must continue: not only to be religious stil, but to cleave mutuall together in the practise of all such meanes of worship, and duties of both tables, as concerne them; I say, in the parts of religious conversation to God. More plainely, first that they be joint in the worship of God publicly, both ordinarily upon the Sabbath (and occasionall at other times and seasons) as also extraordinary: The word must be heard by both jointly, Sacraments mutuall received, prayers frequented, and all the worship attended. Secondly family duties, concerning both themselves and their children and servants, as reading of the Scriptures, conferring of them, prayer and thanksgiving: exercising those, whom God hath committed to their care, in the principles of Godlinesse, and the severall duties of inferiors: The husband being the voice of God when they are both together; touching which, more shall be said in the severall offices belonging to the husband. If he be absent, and there be no man of better sufficiency to present, whom

Jointnes in worship a main preservative of honorable marriage.

whom both of them allow of, then ought the wife to discharge the duty, as hereafter shall appeare. Thirdly, and more especially those severall duties of worship, which in private and apart from the other family do concerne them: which although they ought to performe alone also, yet not alwaies, but jointly and mutually: as to conferre, read, pray, confesse, and give thanks. Fourthly, they must be joint, in the duties of charity to the poore, harborousnes to strangers, reliefe of other both publique causes and private persons, whom by occasion, God offereth to their regard. Fifthly, that mutuall harmony in all religious relations, both toward s themselves, as instruction, reproofe, advice, admonition, or encouragement; or else others, in the Communion of Saints, (of which reade more at large in my Catechisme, Part 2. Artic. 4.) or else in their generall, and exemplary conversation, in the sight of the world, which, when it is mutuall, is resembled in the glasse of each others practice, but if not, then looses her beauty as we see in the opposition which the holy Ghost makes betweene *Abigail* and *Nabal* in that point.

1. Sam. 25.

Ere I answer any questions about this, I must ground and prove it by reasons and Scripture. For the latter, it needs not many proofes. That, of these two worthies *Luc. 1. 6.* may be sufficient, of *Zachary* and *Elizabeth*, that, both were upright before God, in all the Commandements and ordinances of the Lord, without reproofe. In which sentence, most of those 5. particulers named before, are touched. That of the Apostle may be added, that they defraud not each other, except in the case of fasting, least (saith he) your praies be hindred: that is your joint communion in religious worship. Now, if there must be such an entercourse in extraordinary duties, how much more in ordinary? But its objected, that *Zachary* cap. 12. bids them in their deepe humiliations, to be apart; this seemes to contradict jointnes. I answer. The phrase is not to be exclusively taken, that they should alway be apart; for the Prophets scope in the words, is, that there be singular uprightnesse in their humiliations, for which cause he enjoines secrecy, because he

mournes truly who mournes without witness, but this excludes not jointness in other times and cases, because fervency being as well required in them, as sincerity which is more stirred up by mutualness, it is meete they should be mutuall in that respect, as apart in the other. So that, these two (as occasion differs) exclude not each other.

Reasons of  
joint religion  
of couples.

Reas. 1.

God is their  
mutuall God.

2.

Because the  
grace of each  
furthers both.

3.

They enjoy all  
things both  
good and bad  
in common.

And there is speciall reason of this duty : For first, God is not now the God of them apart, as before, but jointly, as married : of them I say, and of their seed : and therefore now, God must be sought jointly by them both, not onely in severall, as in their former estate.

Secondly, the good things which they receive from God though they pertaine to their severall happinesse, as their faith, hope, knowledge, yet they reach to the furtherance of each others grace ; if they be bound then, to trade with the whole body of Communion, for the increace of grace, how much more one with another ?

Thirdly, whatsoever they enjoy, good or evil, in a manner they enjoy it in common : Their sinnes are common : (God may punish the one in the other) their gifts and graces are common, (both blessed for the others sake) their infirmities are common, (each being a fellow feeler of the other) their blessings, as health, wealth, successe, are common : their calling and businesse common, tending to the common good of them and theirs : their crosses common, yea their punishments, their posterity, their dwelling, their friends are common : Shall their God then be severall ? Shall their religion and worship be disjointed ? No, sure : mutuall wants and needs, must unite and reconcile them to one God with common consent

4.  
Religion is the  
Cement of all  
fellowship.

Fourthly, Religion is the golden Cement of all fellowships, and unions, both to knit, and to sanctifie the same more firmly and closely together. That union, which is not thus fastened, is but as the union of those foxes, backward, by firebrands in their tails, soone dissolved, and very hurtfull. The Iewes have a pretty observation upon the Ebrew name of the woman, the first and last letters whereof make up the name Iah, God : which if they be taken from the  
middle

middle letters, leave all in a combustion, for they signifie fire. If God inclose not marriage both before and after, and be not in the midst of it, by this band of religious feare; marriage is nothing save a fire: a contentious and an unpeaceable condition; But this consent of both in the Lord, is the most firme and blessed of all. Those tearmes are ever strongest and best agreed, which agree in the best third, or couple. Now the Lord is the best, and the safest band. What a sweet glasse is it for husband and wife to see each others face, yea heart in, to be acquainted with each others graces, or wants, to be assured of each others love and loiall affection, then to looke how they stand affected to the band of their union, I meane fellowship in religion, faith, hope, and the fruits.

Fifthly, let us examine this truth, but onely in one prime and chiefe act of religion, and that is faith in the allsufficiencie of providence: and that will teach us the rest. What is the married estate, save a very stage of wordly care to act her part? Single persons never come to understand what care meanes, till marriage come. Thats the black ox which treads heard upon them. How shall this tread be borne, except faith in the promise act another part, of holy carelesnesse ( I meane in point of carking? ) Surely, as the fashion of some countries is to hang up a care-cloth in the Bride-chamber, to coole the heat of other affections in the married, and to put them in mind what an estate they are entering upon; so, well may this cloth of care ever hang in their chamber, except faith take it downe and fasten their care upon him that careth for them, cutting off all superfluous carking. Now this grace belongs jointly to both of them: not only to the husband, who followes the world hard to please his wife; but also to the wife, who ( as the Apostle saith ) is as ready to please him. What a gulfe of care doe both implunge themselves into, except the Lord vouchsafe them his antidote? What craft, trickes, coosenages, deceits will they not find out, to scrape and rake together, all being fish that comes into their net? What clamors, discontentes, and brawles will arise, if defeated of their wills?

5  
From one instance, viz. their necessity of joint trust in God.

What benefesse will utter it selfe, upon any other expences, then expected? But let the Lord be their portion, rocke, and defence, and what can distract them: How sweetly will both draw in this yoake, if, as they have made God the God of the hilles, so they can make him of the vallies, I meane, the God of their bodies as well as their soules? Now, if this one joint gift do so runne through all their life, what will joint consent in all graces do, as hope of salvation, fittnesse to die, mercy and compassion, love, feare, meeknesse, and the rest? All which in their kind, under faith, serve to furnish the married condition with contentment and welfare.

Nothing bath  
such blessing  
annexed to it.

Sixtly and lastly, what can so assuredly bring in blessing to the bodies, soules, posterity, families, and attempts of each other, as jointnesse of religion? when both are agreed of their verduict, and one buildes up as fast as the other? when no sooner the one enterprises any thing, but the other joines in a commending it to God, for blessing. They not daring to goe to worke in an unblest way, without God. That no sooner they spie an infirmity, much more a corruption in each other, but they reserve it for matter of humiliation, against next time: No sooner they meet with a mercy, but they make it matter of thanks, keeping the Alter ever burning with this fewell and Sacrifice: What a sweet derivation is this to both, of pardon and blessing? What a warrant is it unto them both, that each shall share in all good, when as both doe equally need it, so each seeke it of God? When God is made both of Court and Counsell, privy to all doubts, feares and wants of both, what can so assure them of an happy condition, when censuring, condemning, or quarreling each with other, is turned into a mutuall melting in Gods bosome, for the grieves and complaints of one another: when in Christ their Advocate they sanctifie all to themselves and make all things pure to them, bed, board, love, crosses, mercies, which else to others are uncleane, and defiled. This for Reasons.

A question here offers it selfe, if the grace of the married must be joint, what is to be said when the husband will not concurre with the wife, or she with him, in such duties of  
piety



piety or mercy, as doe mutually concerne them? Must she then desist, for lacke of jointnesse? I answer: The question were much harder, if it were made of such an husband, as not onely doth not concurre actually with the wife, but is contrarily minded unto her. I will therefore frame the answer to both cases: I say then that the wife may supply the defect of his non-concurrence with her, in these acts of religion, or charity. For why? his defect of joining, although it may hinder the grace of the duty, yet it must not hinder the essence of performance: better is it, that God be served, in prayer, in teaching the family, training the children; that the poore be relieved, and good done, as it may be, then not at all: Not onely because the defect may possibly proceed in the man rather from impotency, and weakenesse: in which respect, the wife making supply (especially being eminently better fitted then other women are) doth as it were, obtaine acceptance of both, as if both could joine, and the husband could bee the mouth of the woman to God. This being provided, that her gifts consist in an humble modesty, as in other sufficiency. But besides also, though the husband be opposite to good himselfe, yet if he connive at good in her, she must not under any pretext, detract the duty from God, by his lewdnesse, and incurre double wrath from God. Nay I adde further, although he be actually opposite, that is forbid it to be done, yet as the case may require, through necessity of present miseries, she is bound to step out from her ordinary course, as *Abigail* did in *Nabals* desperate abandoning of  *Davids* servants. But I wish the Reader to suspend his thoughts awhile, till I shall finde fitter occasion to treat of this answer: which will be afterward, partly in the dutie of the husbands understanding, partly of the wives subjection. Here therefore I doe but touch it.

I proceed to the use, as I began. And that is, first Reproof of a foolish contrariety of couples in this kinde. They will be religious in marriage, but how? Forsooth as they were before: they will goe apart by themselves, and severally; but, this jointnesse of worship, they abhorre, as too strict

*Quest.*  
What if he  
one party will  
not joine with  
the other?

*Answer.*

*Vse. 1.*  
*Reproofe.*  
Sevennesse  
of religion in  
the married  
state, &c.

and needlesse : They will grant that they must read , pray , conferre , but it must be as formerly , either apart , or with other company ; but as for imparting themselves to each other , they are loth to utter their ignorance , barrenesse , ungroundednesse in the principles , or their spirituall forgetfulnessesse , unthankfulnessesse , lukewarmenesse , especially the defect in marriage duties each to other . These they are ashamed to make each other privy to . God onely is ( they thinke ) meetest to be acquainted with them : Why ? are you such strangers ? Were you not as able before marriage , as now , to doe this ? Are you now in no deeper relations , then before ? Then you could not , but now you may doe otherwise , and will you not doe it ? I cannot better describe the folly hereof , then by the fondnesse of such wives , as when they speake to their husbands , they call them by their names , or place , Master such a one , or *John , Richard , &c.* so , as any other might call them , as well as they , or as they might call them , before marriage . Surely the name of your relation , husband , or wife , I thinke , were fitter for them then common names . The like I say here , such a religion ( I trow ) were fitter for you , as might best agree with your neere union ; and not such as any unmarried person may enjoy . Woe to him , that is alone saith Ecclesiastes , for , if he fall who shall helpe him ? And , to one , how should there be heate ? ( he meanes of generation ) But , two are better then one : how doth this agree with the course of such ? They are alone even when they are two : and they are two ( divided ) when they should be as one . Surely if they should claime power in severall over their owne bodies , or power to have a severall purse , or a stocke going apart , it were lesse sinfull , then thus to nourish a worship of God , wholly apart from each other . May any so fitly joine in mutuall confession or thanks as they , who have but one God , and can ( as one soule in two bodies ) fellow-feele , and compassionate each others case as his owne ? Is there any rent so bad , as in a semelesse coate ? What can this division favor of , but pride , singularity , selflove ? Or how would the devill desire to rule , rather then by this seperation ? I aske ,  
dost

dost thou hold the body, or the body thee? And, whom hurtest thou herein, save thine own body and soule, by refusing such a succor? Wouldest thou not think it an unkindnesse in the heart and liver, if it would keep in all spirits and blood within themselves, and transmit none to other parts? Must it not threaten (as he said once) putrification and obstruction to themselves, and ruine to the whole? So much for this first.

Secondly, this reproveth all such couples, as are rather backbyases each to others in the matters of God, then helpers either in ordinances, or duties. Such as, when family duties are called for, either by husbands, or wives, then they lay logs in each others way, then of all other times, their businesse sticks to their fingers, then they have most irons in the fire to attend, errands abroad, or children within, to runne upon, to dresse: If private duties be occasioned, much more awke and untoward they are: If any duty of compassion, and mercy offer it selfe, visiting the sicke, counselling of the distressed, helping of the needy, come in their way, they lowre, and crosse it, dismay each other from it. Nay, and yet professe to be religious nevertheless. Oh wooll ones! Is this your consent? Doe you thus honour your marriage? Did you enter it with some opinion of religion, and doe you thus promote it? Is it not a sweet nosegay for you to smell to, to heare your husbands alledgings, this duty, Sabbath, Sacrament, Fast, had beene done, sanctified, enjoyed, hadst not thou hindred? Take heed, God will not be mocked! If this be done by the religious, what shall the irreligious doe? If this be done in the greene tree, what shall be done in the dry?

Thirdly, it reproveth all such as basely rest in the religion of each other, though themselves looke after none. Many women good for nothing but drudgery, yet have a conceit their husbands praies, their zeale and holines shall serve their turn, and under that rotten ragge, they shroud themselves. No, no, this plaister is too narrow for the sore: If each party will fare the better for other, both must combine, both must pray, fast, sanctify their blessings and crosses, wives must not plod for  
their

*Branch 2.*  
Hinders of each other in such joint religion, to be taxed.

*Branch 3.*  
Such as do rest in each others religion, taxed.

their childrens backes and bellies, leaving the care of their soules and good government to their husbands. What is this, but to be a true slave, but an unfaithfull wife? Rather say thus, husband, I have a part in them, as well as thou, sure I am, they have received as much of old *Adam* from me, as thee: Oh, that I had as carefull a spirit to traine them up, as thou. So in other parts of duty, rest not either of you in others religion, being barren your selves, for each tub shall stand on his owne bottome. The goodnesse of one shall not be imputed to other; but the soule that sinneth shall die. Take heed lest it be verified, two shall be in one bed, the one taken, the other refused! As God hath made you for marriage to bee one flesh, so see that by grace you bee one spirit.

Married persons who forsake their own fellowship, and runne to strangers, faulty.

Fourthly, to these may be added the preposterousnesse of such couples, as are then safest, when as they forsaking their bosome fellowship, runne into the company of strangers, to converse with: to them they impart their marriage discontent, crave counsell, advise from them, betraying (by their practice) their husbands to base report; all, and more then all their griefes they powre into strange bosomes, refusing their owne, who are much better then themselves, and then its best done, when most privily, and furthest from their husbands notice: But they may never heare of any thing from them, except with upbrading and discontent: They must either heare of it from strangers, or not at all. Oh, how many of these housewives have deceived both Minister, friends, and husbands by their subtilty? till afterward their sinne betray them, what mettall and stampe they are of! The truth is, their love is unfound, their hearts turbulent, their tongues querulous and clamorous: But, if their husbands be taken from them, and their eies removed, then religious persons, and the Minister shall no more heare of them; their hearts are upon new liberties, all their gronings are vanished, and the next husband (though lesse religious then the former) pleaseth them better: Oh wofull hypocrites, thus to colour over a rotten heart, with religious complaints! God shall meet with you, in your kinde, and make your selves

selves at last your owne judges, when his plagues ceaze upon you! repent beforehand, and prevent them, if you bee wise. Your sinne is hereby worse then others, who perhaps of meere ignorance neglect this duty, being otherwise honest: To whom I give this caveat, let your sinne this day come to your remembrance, amend it, and the good Lord regard not, but passe by your former errors upon your Repentance.

As for those couples who are both agreed in their gracelesse contempt of this duty, as they also are in all ordinary worship of God, they belong not to this place, I have before spoken to such in the point of unequall matches; They (of all others) are furthest off, let them prepare to make answer to their Iudge, who being commanded to honour their marriage with mutuall religion, dare mock God thus. Indeed in one sense it may be said, they are equally religious, for the one hath as much as the other, neither barrell better herring, for both are profane, and as they entred so they continue. Well, God could have promoted you to some honour: but your selves have chosen shame, he hath powred contempt upon you, thanke your selves

Thirdly, this teacheth us the true cause, why so many couples leade a sad comfortlesse life: some cry out, they can have no peace one with another; others, that they thrive not, cannot be well reported of, or, their children disquiet them: God is against them, nothing prospers: Alas! what wonder! God is the last end of your thought, he is not set up in your married estate! he is thrust out into the backe roome; who yet should be all in all, chiefe in your soules, prayers, family, worship, hee is nothing at all, and is it strange nothing goes forward? How should it? Surely if it should (as perhaps some as bad as you thrive) I should thinke he meant to destroy you! But now, since he sends this Bayliffe to arrest you, and filles you with adversity, I hope it is to bring you to a parlee (as *Abfalom* in burning *Jacobs* barely) to provoke and stirre you up to lay hold upon him, in due season! Bethinke your selves, set him up better, honour him, and he will honour you, but if you dishonour him,

Use 2.

Use 3.

Caus. of the unhappy and unprosperous state of many couples, is, want of mutuall religion.

lam, he will (as *Samuel* told *Eli*) lightly esteeme of you: Prevent it in time, eare he come upon you worse; he hath hitherto beene onely as a mothe, and destroied your beautie, but he can teare you in pieces as a Lion, if you looke not to it! picke out the secret canker out of this apple, else it will consume all: And this I adde, although you should swimme in all welfare, and prolong your daies, if this be all your mourning, for corne and oyle, it shall be given you as a curse: if you see not Gods meaning, and honour not your marriage, by resigning up your Crowne, and casting it at Gods feet, depending upon him for blessing; you shall die dishonourably, and live without comfort: its not all the wealth you have shall helpe you to joy, but rather as quails shall all come out at your nostrills, and leave you desolate.

*Use 4.*

Exhortation  
to all good  
couples to be  
joint in their  
religion.

Both inward,  
as in faith, and  
the like.

Fourthly, let this be exhortation to all good couples, who feare God, to be joint in their religion together. And here give me leave to speake a word or two of some particular duties: and then of your generall converse. Touching the former, I would touch these two, the one touching family worship, outward, the other touching that grace mentioned in the fourth reason before, I meane faith in Gods providence, which is inward. I begin therefore with this. Consider both of you, there is but need of it, in this your course of wordly dealing: most couples are met to encrease carking and distrust, as much raine to make a torrent. The Devill will so stufte and fill them with carking and covetousnesse, their owne base hearts set upon the creature; will so inflame them, the error of the wicked will so pollute them through lust, by their cursed example, that many who met together in hope to become Saints, after they are met, proove little better then disguised heathen: Well might the Apostle joine the caveat of marriage here, with that of covetousnesse in the next verse: and marke his phrase, let not your conversation be in covetousnesse: the words are, roll not (as the doore upon her hinges) in the love of silver: his meaning is this, marriage is a rolling up, and downe from one carnall busines to another: the calling, the looking to children, buying in, paying out, stocking the groundes, raising of commodity thereupon,

thereupon, going out and in, and walking in a round of the world; nothing but scuffling and shuffling to get and scrape; except there be this gift of faith to season the heart in all this orbe and round: to settle it in the center of providence, to sweeten it with affiance in God. Alas, else, all the questions will be, how shall these chargeable servants be fed? how shall all these debts be paid? what losses are here in our cattel? how poore are our takings in our shops? our trades are mean, our children are many, what shall we eate, where-with shall we be cloathed? Alas, little thought I at first entrance, that marriage had beene of this die, I thought all had beene white and faire: now I see corne, cattell, husbandry, housewifery, all lies at the curtesie of mercy, the stocke is out, and except God blesse it, may never come in againe, except God give successe, good seasons of weather, crops will faile, rents will be unpaid, and we may die beggers. What? did you think marriage was but a song, a sport, an hony moone, of one daies jollity? did you not consider, that its a perpetuall exercife of faith, for your selves, for your children, for your servants, and businesse? If you did not, then learne wisdom now: God hath set you in it, to try you, what mettall you are made of: whether it will make you disguised heathens, or gracious believers, who commend your selves and all to God, shutting up your selves in his Arke, that the floods of great waters overflow not. I tell you marriage is a stage for faith to act upon, to cast and venture all upon him, who will care for you, and promiseth to doe all your workes for you. Be therefore both of you just before God, walke in this command of faith, as well as any, yea this before any. Take no carking thought how children should be maintained, educated, portioned, married. Doe not as one lately did: having one sonne borne, he vowed he would have no more, whatsoever came of it, for he meant to leave that child, all his estate, (judge by the way into what noisome snares a base heart brought him into) and he would have no more, to be beggers. Wou'd it be thought, this Divell of unbelieve were so ranke? Why, marriage will make covetousnesse a veniall sinne, (worfe

then the Pope makes it ) without faith.

Faith the principall prop of the married.

Be resolved of it, faith must be your onely helpe, to stop you from drowning in this gulfe. Else no farme, or occupying will be great enough : you would thinke all your life but a moment, for the satisfying of an insatiable spirit ? So many irons at once in the fire, till one marre another, and overthrow all. Else, you will pick quarrels with your trades, and be ready to forsake them, as fast as you embrace them, and so wearie your selves with losses, till ruined. Else you will be so fordid, so pinching and base in your house keeping, so subtil, false in your sellings, you will grow defrauders, oppressors, usurers, and cheaters, in your traffique and trades, so eager in your toile, so impatient of a defeate, so injurious and unmercifull not onely to your beasts, but even to your wives, selves, children, servants : so base in your works of charity, that both God and men loath and be weary of you. What patternes of such married ones, doth almost every towne afford ? And when God frownes upon them, then they know their tongues for vexation and wax as profane in the first Table, scorners of worship, and Sabbaths, as before unjust in the second. Therefore, live by faith both husband without, and wife within, this is a joint worke of both : (of your severall duties I shall speake after ) doth gaine come in, and wealth abound ? Set not your heart upon it : be not giddie, wanton, sensuall : faith abhorres such behaviour, and settles the soule in a sober frame of thankfulnessse : doth God crosse you ? Distrust him not, deject not your hearts, God is able to supply it. How else was *David* supported, when not onely city and wealth, but also wives were carried captives ? surely by faith he comforted himselfe in God, and recovered all. Am I in debts ? God will pay them : I came not into them by my sinne, but God brought me in, by providence : he therefore shall bring me out : Have I losses ? God will restore them as to *Job* : Am I sicke in body ? diseased, husband and wife each lying upon others hand, threstned by creditors, to goe to prison, faile into the hand of a mercilesse Landlord ? faith will cast you upon a mercifull God : and although the common pro-

Infinite miseries of the married through the distrust of Gods providence.

verbe



verbe is, faith will never buy corne nor clothes : yet do but improve it, and thou shalt finde, it will be like *Salomons* silver, and answer all things, buy all marquets : She serves a master who can mollifie the hearts of the cruellest enemy, will sooner suffer the Lyons to be hungerbit, then his poore shiftlesse Lambes to want : All the fishes in the sea are his, his are all the sheepe on a thousand hills, all the mines of red and white earth, ail the mony in all men purses : All things are Christs, thou being his all things are thine, and shall be cast in as an overplus unto thee : Thou needest not say, husband, wife, we shall be destroyed one day by this poverty ; therefore wee must fall to indirect courses, as others, to bring in the penny : No, let Atheists say thus, they who have a God to trust to, let them never dishonor him, by such doings : thereby making him their enemy, lest they be compelled to speake for somewhat. He that clothes the grasse of the field, and the lillies, which neither labour nor spinne, much more will doe for them that trust him ; you serve no hard master, nor one, that needs your sinne to serve his providence. This faith must be *Domina fac totum*, she must doe all and suffer all, and carry all, she must be the stirring house wife (or else in vaine doe others stirre) who can doe more with sitting still, then all others, though each finger were a thumbe : By her therefore and her daughter patience possesse your soules, and commend your selves to him, who will effect your desire. This for the former particular, for faith in the promise.

The other particular is outward, which is the joint serving of God in the family. Though both of you pray not, yet the one hold it up in the others absence, and set up God with both hands in your house : Let prayer, reading, and other worship hanfell your dwelling and sanctifie it, at your first entrance, and afterward season and sweeten it, and all, both persons and things that belong to that : Let all goe under the banner and protection of God by it. It must be as the Temple morning and evening sacrifice, what else so ever you adde thereto, you may, but this must be constant. The holy Ghost loves to honour this Sacrifice through the

Familie duties, and private worship, necessary for good couples to joine in closely.

Scripture : *Daniel* would pray at the season of it, *Eliab* would offer his sacrifice at that time, and so the rest. And this Sacrifice made all the rest welcome, and blessed, Therefore be joint in it ; begin not zealously at first, and end in the flesh, which is the custome of most couples. Looke not asquint with an evill eye upon it, to cast your businesses so unhappily, as to trench upon the season thereof : as if your hearts secretly grudged at God in it, and could scarce be teame it. Both of you be just before God in it : striving who should goe before the other in it : be no snare each to other not onely by your backwardnesse and murmuring at it, not so much as in your indifferency of spirit toward it : least you defile each other by it, and so you grow mannerly to put it off at first, and then by degrees by any trifling occasion to outweare it. Know it, that by the defacing of this, you outweare all blessing, and goe in the rowe of them of whom its said : poure out thy wrath upon the families which call not upon thy name. Be very serious to taske yourselves to it, to presse each other not onely to a performing of it in generall, to say a few prayers, but to bee instant, fervent, and constant in it. The seasoning of your children, the awe and government of your servants depends upon it : and where its wanting, both prove ruinous, and brutish, besides the misery of the whole family condition. Vie all wisdom thou man, all prevention and carely care, thou woman, both without and within, that all busines and occasions may be set at a stay, and dispatcht, that this weighty affaire stand not let for them. Be sure that thy heart smite thee not oft in the day, when shrewd turnes befall thy children, thy house is in danger by casualty of fire, thy husband and thou quarrell, or any other sad accident happen ; to say, these are, because we sought not God this day : therefore is this mischance befallen me in my cattell, or in my travaile, or by a fall off my horse, or ill successe in my businesse, or the like. Let not the coming in of friends, strangers, break it off : fit not loose to it, least each toy unsettle it. Awe the family to it, both joine in the drawing of your inferiors to reverence it, lest if forme and commone once breake in, the next

newes be, wearinesse, and so breaking it off. And with prayer, let solemne calling of the children and servants to accompt be practised. If you can possibly let the morning rather then noontide be your appointed season, lest necessary occasions deprive some, whom it concernes. Chuse it before meales, if it be possible: If the greatnesse of household hinder that, then take heed that drowsinesse, slumber, and the Divell set not in their foote to marre all, which for the most part is the canker of most family duties: which through custome is made nothing of, till it have cast out duty it selfe upon the dunghill. I shall speake more of the mans duty in speciall, afterward: this now I thought good to premise in generall. And this of these two particulars, of the joint duty of couples be said. Now I come to the generall exhortation, and so finish the Chapter.

Needfull to use private worth p.

Let it be therefore exhortation to all good couples, to be mutuall in all religious duties, ordinances, and service of God. This will strengthen the wheele of marriage life, as the strong spoakes in the cart wheele, strengthen it, from cracking, and splitting. Live not like strangers to God: for so shall you never be inward with each other: your life will waxe common and fulsome, past and spent out in a shadow and vanity, yea vexation of spirit: and at your death, you shall say, alas we never knew one another truely. I dare not snare you for setnesse of Canonick houres, or for ofnesse of duty: I leave that to your owne experience, who should best know each others wants, or at least your owne to draw you to it. It is not meet families be made privie to the privacie of their governors: it is the next way to make them despised: its best referring them to your owne seasons: except your selves be the whole family, for then the difference is taken away. I say, there may bee secret cases, wherein even each partie may chuse secrecie; in such, be wise, and powre out your hearts to God, apart, as its like *Rebecca* did in the strife of her twins. There is a season for all things: and marriage secrets are sacredly to be kept. Therefore I say let this be the chiefe pearle of the marriage crowne; search out all thy corruptions: make a

Causes why it should be so.

register

Great benefit  
of private joint  
worship.

register of all favors of God, which God hath granted to thee, and to thy wife in common; such as at the time of receiving, seemed most pretious, and might ill have bin spared: marke how the Lord hath gone before thee and ordered thy conversation; consider together how happily, and yet perhaps hardly you met in marriage: what found love, and covenant the Lord bred at first in you: how they have since held firme; and although many things have come in to weaken them, yet they have not prevailed. Consider how your hearts are drawne daily each to other: calmeth your unquiet spirits, (which otherwise would not keepe compass) so that you looke not each upon the other with the eyes of Serpents, but of Doves. Observe how Sabbaths and Sacraments are blessed, how your faith and peace growes, your feares decay, how your corruptions are purged; what dangers in body, state, children you avoid; and what sorrowes, which comber others, you are free from: also what successe in your childrens tractablenesse, and towardnesse: what faithfulness and subjection in your servants, (for is it not God, who makes many stout stomackes of both sexes, subject to weake governors? (as *David* saith) how your fellowship with the good encreases, what new blessings are fallen upon you, in persons, names, trades, posterity: Marke also well, where Satan most insulteth, and where the hedge is lowest with you: what corruptions (as old sores) breake out in their seasons, which yet seemed to be quast before; what lustes of the heart, lust of the eie, or pride of life bubbles up from within: Looke not each into him or her selfe, but each into other, as having interest deeply planted; yet doe it not with curiosity but simplicity: By this meanes both abundant matter and manner, as oile to the lampe, will offer themselves to nourish this ordinance; all lust of sloth, all rust of ease, wearinesse will be filed off. And a free heart to make God the umpire of your differences (if any be, as how can it be avoided, but a roote of bitternesse within, will lesse or more breake out) the composer of your hearts, the granter of your requests, and the gracer of your marriages will be obtained. And feare not, lest this course should

Counsells about it.

in time wearie you, or alienation each from other should grow, to distast this duty; for the Lord who hath founded it, will owne it, and can blesse it, and keepe out disorder; and the sweet fruit of this service, will so both prevent, attend and follow you, in all your waies, that you shall feele your selves to walke each before other, and both before God, lesse loosely, more soundly and safely: For why? how can it otherwise be, when both of you remember whom you use to goe to, (as to the oath and covenant) both in your confessions, on which you shame your selves for your sayings, and in your requests, craving pardon and purging, and where you have done wel, to praise him for support, and to be thankfull for that administration and protection of his, under which (as his beloved) you have bin, all the day long.

I conclude therefore, goe to God more jointly then ever; hold, and pull more hard and close together, so oft as you go to the throne of grace; especially, when as with that good *Jacob*, you are resolved not to cease wrastling till you be blessed: compell him to send you away with your request, else you cannot be answered. Goe by a promise in your Advocate, and say, now Lord, this new state of ours, requireth new manners, new selfedeniall, new faith, new life, a double portion of grace; begge it therefore as *Elisba* did; all that belong to you, require a new part in you: And, who is sufficient for these? Make your selves nothing: and God all in all, who can satisfie you. Seperate not your selves in these duties, as others dee in Congregations, or others in board and bed, but say, come, let us pray together, confesse, give thanks, I am as thou art, my people as thine, my hopes as thine, my thoughts, affecti-  
ons, members, as thine. By this meane, love shall so grow, that it shall outgrow all distempers: you shall say of each other, I never thought my wife had the tiche of that grace in her heart, or that my husband had haife that humblenesse, compassion, faith, which now I perceive. Those evils, those infirmities, which would for ever have estranged some, and caused distast, I see in him, in her, breed to much the more love to my soule, sympathy, and mercy: Unis

Exhortation  
to private en-  
tercourse with  
God.

from this wellspring of joint worship, shall flowe streames of hony and butter (as *Iob* speakes) into all the life: Especially, when crosses and streights shall befall you, then shall God be neereft of all unto you, and be afflicted with you in all: because you have made him the God of your mounteynes, he wilbee the God of you valleys also, whenas others, who never thus traded with him, shalbe sent to their Idolls, and to shifte for themselves. And as touching the first duties, of mutuallnes, viz. of these fowre jointnesse of religion and worship, thus much.

## CHAP. VII.

### *The second mutuall duty of the Married, viz. Conjugall love handled.*

The second  
joint office of  
the married,  
Conjugall love

**I** Now proceed to the second mayne and joint duty of the married which is conjugall Love: For the better handling wherof it will not be amisse first to premise somewhat, touching the nature of it: and then to shew some reasons, why it should bee jointly preserved, adding some meanes wherby it may bee done, and so, concluding with use.

Love ought to  
be jointly pre-  
served, for the  
honor of Mar-  
riage.

That infinitely and onely wise God who both upholdeth by his providence, all his creatures in their kindes and subsisting, and hath by one soule of harmony and consent, accorded each with other, for their mutuall ayde and support: much more hath his hand in the accorde of reasonable creatures, their fellowship and league together, as without which they could not well continue in their welfare & prosperity. And therefore, for the more sweete reconciling and uniting of the affections of one to another in every kinde of league and fellowship, both the more generall and common, standing in outward commerce, and the more neer & close, as in friendship and marriage; he hath accordingly planted in every nature, sexe and person more or lesse Simpathay, that the one not possibly beeing able to subsist without the other, might

might by this tye, each love the other, and be knit to the other in union and affection. This appeares even in the most remote contracts of buying and selling, borrowing and lending: wherein although the league stand rather in things than in persons, yet even there, is seene a generall kinde of love, each man chusing to trade and traffique wth them, whose spirit and frame is most sutable to their owne. When God meant to enrich the Israelites by the bounty of the Egyptians, he darted in for the time such a sympathy into their hearts, that they found favour in their eyes; so that nothing was then too deare for them, jewels and gold and silver, till they had impoverishd themselves. And, in those combinations of men which are grounded in law and civill order in commonwealths and corporations, although there be a necessary bond, to keepe all sorts within order and government: yet there is to be observed between those members, a more peculiar bond betweene some then others, through a sutablenesse of disposition that is in them, whereby for speciall causes, the one doth more tenderly affect some one or other, then the common body can affect it selfe. This yet doth much more appeare in the league of friendship, wherein we see God doth so order it, that by a secret instinct of love and sympathy, causing the heart of the one to incline to the other, two friends have beene knit so close to the other, that they have beene as one spirit in two bodies, as not only wee see in *Jonathan* and *David*, but in heathens which have striven to lay downe their lives for the safeguard of each other. And that the finger of God is here, appeares by this, that oftentimes a reason cannot be given by either partie, why they should be so tender each to other: It being caused not by any profitable or pleasurable meane, but by meere sympathy, which is farre the more pure and noble cement of union, then what else so ever. Nay, in the very senselesse creatures is to be seene this amity and neerenesse, that as some have an antipathy each to other, as the shadow of the walnut is noxious to other plants; so, the elme and the vine doe naturally so entwine and embrace each the other, that its called, the friendly elme; who can tell why?

Not only bred  
by peculiar  
instinct.

much more then in reasonable creatures, it must be so. And hence those heathens ( that could goe no further ) make the very constellations of heaven, under which two are borne, to be the cause and influence of their accord : I know not what starre ( saith one ) hath temperd my nature so fitly to thine, that we should be so united. And another, scoffing at one he distasted, tells him, I love thee not certainly, and yet I cannot tell why, ( for thou never hurtest me ) but this I am sure of, that I love thee not. What wonder then, if God for the preserving of that band which is neereft of all, durableft of all, and the most fundamentall of all : hath much more caused a secret sympathie of hearts to live in the breasts and bosomes of some men, and some women, that are to live in the married estate, ( whereof no reason can be given, save the finger of God ; ) whereby I say their hearts and affections doe consent together, of two to become one flesh, the most inward union of all? Where ce is it, that ( all others set aside, sometimes more amiable in themselves, more rich, better bred, and the like ) yet through this instinct of sympathie, ( an hidden and unknowne cause ) two consent together to become husband and wife? Surely by this it appeares, that by how much lesse reason can be given of this temperament, so much the more God is in it, as purposing by a more pretious and uniting band, then ordinary, to knit them together, whom he purposeth to maintaine in such a league, as must endure, and cannot be dissolved, when once it is made. So that we see marriage love is ofttime a secret worke of God, pitching the heart of one party upon another, for no knowne cause; and therefore where this strong lodestone attracts each to other, no further question need to be made, but such a man and such a womans match were made in heaven, and God hath brought them together.

But offences by outward occasions and motives.

But, because the finger of God is not so manifest in all matches as by a secret inspiration to unite them: and because man being a reasonable creature, is led in affections, not to live by sensuall appetite, as a beast, but by rationall motives and inducements: therefore providence discovers it selfe herein also: even framing the matter so, that oftimes



oftimes where this naturall inclination failes, and where in likelyhood some antipathie and contrariety of spirits would appeare; yet, by some accidentall endowments of religion, of education, of eminent naturall parts, of sweet disposition, even that patty pleases best, who yet were as likely to displeafe as much as any in the generall. I say this is a providence more generall, then the former: so ordering things, that where meere sympathy failes, yet another band may prove (to some persons) as pleasing and lasting, when as they see that one defect is recompenced, with another eminencie and perfection. Who but God hath so accorded it, that many a woman of exquisite beauty and person, like to attract love enough (in a mutuall way of man) should yet come short of inward wi, wisdom and abilities? surely he who doth all so well, that nothing can bee found out after him better then he hath made it, hath thus appointed it, lest if all perfections should concur in one impotent subject, the heart would be too big for the bosome, and swell into an excesse of pride, and selfelove. And on the other side, who hath so ordred it, that oftentimes, where beauty failes, where ther person is ordinary, there yet, these unconcomly partes should be cloathed with greater honour, of vertue, understanding, industry providence, and other qualities of worth: and all for this universall end, that there might be an equality? So that whereas the person in some regards might be an object of disdaine, yet in others, might be to a rationally and wise man, a meet object of esteeme, her gifts drowning her defects, and so sustaining the poore creature from contempt and scorne. Thus doth God by his wisdom so order contraries, that being brought by his own skillfull hand to a due temperature, they might cause a most pleasing harmony: so that oftimes a nimble wit joynd with a more slow, a phlegmatique temper with a sanguine, a melancholique with a merry, a cholérique with a mild and patient temper, might behold the workmanship of God herein with such admiration, that the frame of spirit which in the generall might seeme most repugnant, yet in respect of the necessarie usefulness and commodity thereof, might find

most favour. And why? surely because similitude of distempers might breed a confusion in the married estate, whereas the one quality alaying the other, might reduce the body to a sweet harmony and correspondence. So that still we see God hath an hand in this union of hearts in the married and although some unite through a secret sympathy: others from some confessed good and amiable object in the party loved; yet God is in them both, that by a strong matrimoniall knot the married couples might eike out that love and affection towards each other, which else neither the need of each other, no nor religion it selfe could alone, maintaine and preserve. And so much for this second branch.

Conjugall  
love a mixt  
affection.

By all I have said, it may be perceaved, that by conjugall love, here, I meane not onely Christian love, a grace of Gods spirit: (for marriage borders much what upon nature and flesh) nor yet a carnall and sudden flash of affection, corruptly enflamed by Concupiscence: (rather brutish than humane) but a sweete compoude of both, religion and nature, the latter being as the materiall, the former as the formall cause therof; properly called *Marriage* love. And this love is not an humor rayfed suddenly in a pang or thoad of affection, ebbing and flowing; sometymes when the parties are set upon the stage abroad, among company and strangers, where they woulde acte a parte for their Credit; (for family and place where they live ought to be their true stage of Action) but an habited and settled love planted in them by God, wherby in a constant, equall, and cheerfull consent of spirit, they carry themselves each to other: each hollow companion wil exceed, at an od time, and put downe true lovers: who if they were tryed by their uniforme love, would be tired as jades & betray themselves to be counterfeits: whatsoever is according to God, is equall, though but weake. So is this, of the love of couples: no union of imagination, mixture, nor yet bare affection, but an effect of divine institution, betweene two, (for polygamy is the Corruption of marriage;) not to be dissolved till death, except uncleannes divorced it. This love is (as the eccho to the voice) the vitall spirit, and  
heart

And how?

heart blood of this Ordinance causing a voluntary and practique union of two, without which union alone by vertue of Gods institution, is but a forced necessitie. For then hath this ordinance her perfection, when this soder of love beeing added thereto, maketh that union w<sup>h</sup> cannot be broken, to become such a willing one, as (to chuze) woulde not be broken. Else friendship were a better one-ship then marriage, because that may be dissolved, when it waxes a burden, whereas this holdes, bee it never so wearisome. But then is it happy when the lover and the loved enjoy each other: else the fellowshipp of those married ones, whose love is degenerat into bitter hatred, were as good as the best: for the worst, marriage is such, that (till one cease to bee) it cannot cease to bee a knitting of two in one; no time, no distance of place, no sin (except adultery) breaking it of: but how miserable a necessity is that, which hath no law, no remedie? Hence God hath allowed so many respects and liberties in the choise of husbands and wives, because he would streighten none, but that they might live lovingly, except the fault bee their owne. So that as he who marieth for other ends, religion beeing neglected, offendeth chiefly, so doth hee also, who shall marry one religious, without due caution of other things which might strengthen love, even hee shall sin against the comfort of his owne life. And its certaine, that longer then love compounded of the forenamed causes, doth last, marriage is but a carcasse voyde of life. And the stronger the tie is, the irkesomer is marriage, beeing frustrate of that pretious thing, for which it should love groundedly.

Let me adde some reasons why this so joint a bond should Reason of it. bee carefully preserved. First nothing is so pretious among men in worldly respects, as that for which the husband loveth and desireth the wife; and shee him; no union so strong as this; no ioy in any outward union so contentfull as this; nor able to wish well to the thing loved as this. For though I must love my neighbour as my selfe, yet I am bound to love my wife otherwife for both kind and measure, then my neighbour; yea and in some sence, better then my selfe. And its truly observed, that this rule of loving our neighbour, is rather

- rather to be expounded privatively or negatively, then positively : forbidding rather to doe any hurt to my neighbour, which I would not doe to my selfe, then commanding to do him so much good as to my selfe : sithence by this meane I should be bound to feed and cloath him as my selfe, which were abused. But my wife I am bound to love as my selfe in both respects as my selfe ; both in the negative, and affirmative sence. Hence is that of the Apostle, No man ever hated his owne flesh, but nourisht and cherisht it, even so ought a man to love his wife as himselfe : not onely in distresse, for so am I bound to love mine enemy, If thine enemy hunger, feed him, &c. but constantly, and at all times.
- Ephe. 5. 29. Hence is the generall rule, urged mutuall upon both, husband, love your wives, as Christ loved his Church, and gave himselfe for it, to purge and wash it : that, it might bee without spot : and the like hee professeth upon the wife to him ; wives love your husbands, &c. noting is to be a reciprocal duty.
- Rom. 12. 20
- Ephe. 5. 25.
- Tit. 2. 4 5.

Conjugall  
love, though  
a joint du y,  
to be carried  
in a severall  
way.

But yet this I must adde, that this so mutuall a duty, is yet required of both in a different manner. For the more cleere understanding whereof, observe, that as the love where-with Christ loves his Church is a more abundant and bountifull love, then that whereby she loves him againe ; yea, her love is as her other grace, fetcht from his fulnesse, which he commun'cates unto her by his spirit, so is the womans love in the carriage thereof to the mans. And as the dimme light of the Moone borrowed from that principle of light the Sunne ; so by proportion, the love of the wife is as borrowed from the love of the husband. He is the fountaine of the relation, she followes as the correlative, her love is the streame issuing from his spring. Love must descend from him, as the oile of *Aarons* head descended downe to his beard, and his cloathing ; So that the manner of this imparting love must be orderly : the husband is to offer, to bestow, and communicate himselfe first to his wife ; in a free, bountifull, full love ; she is not so much bound to vie upon his love, or to love bountifullly and actively, as to reflect and returne upon himselfe his owne love, and that in a reverent,

amiable

amiable and modest maner : Thence is it, that as oft as *Paul* useth the charge of husbands loving their wives, (which is very frequent) yet he very seldom, and but once urgeth the woman to love her husband : (but as if he would have them, their love and all to be drowned in their subjection) he presseth them, to be subject to their husbands ; wives submit your selves : and, let the wife reverence her husband : Noting, that although the married estate, be an equall estate, yet the carriage of both must not be the same ; but the love of the one must be conveyed with royallnesse without tyranny, the other in loyall sweet subjection, without slavery. So then, as the head and other inferior members, are equally parts of one body, yet the head in a different and more singular maner, then the rest : so ought the case to be betwixt husband and wife. And hence it is, that according to the custome of all Nations, the husband seeketh the wife, the wife loveth after she is loved : except it be here and there in some odde person, noted for folly or immodesty. The mans authority mixed with the womans mildnesse, his activenesse, with her passivenesse and acceptance, makes the sweet compound. As the Sun, exhaling vapours, out of the earth, draweth them up into the aire, and having altered their grosser quality, sends them downe againe with more foyson and fatnesse to refresh the earth as with her owne store ; so, the lovely disposition of a vertuous wife, drawing love from her husband, into her owne heart, sweeteneth the vapour, and returnes his owne upon him againe with a double pleasing grace and comelinesse. And as we see, that the meate, which the stomach receaveth, except it be cold or hot, scarcely admits kindly digestion ; because being lukewarme, it cannot worke upon that meate which is like her owne temper ; so, if you take away this temper of natures, love is loathsome in one maner and fulsome. For, what is more loathed by a discreet man, then a woman mannishly qualited ? And, what is more yrkesome to a loving woman, then a man effeminate ? Therefore, let the man keepe his liberty in loving ; avoiding all base uxoriousnesse, softnesse, and nice affection of his wife, and let the woman

Tit. 2. 4.

Ephē 5. 22. 24.

What that  
why is.

shunne all uncomely boldnesse; and taking upon her with authority in the carriage of her love towards him: it comes him to play the Captaine and lead this service of love, and it becomes her, to tread the same steps, and follow. This is the wisest contention, whether shall love other with the most cordiall affection, in a true way.

*Use 1.*

*Reprooffe.*

*Branch 1.*

Forced and  
lovelesse  
matches dan-  
gerous.

I come to some use of the point. And first it much condemneth the course of such as beare any stroake in the marriages of others, who are so eager and peremptory in striking through the match, that they omit the tying of the knot sure, ( which is the maine point ) and so become the occasions of forced matches, empty of love. Alas! you little consider of time to come: and what a sad entrance you make into an estate of life, which needs the mutuall improvement of a stocke, which you never care to procure them at the first. And even so are couples themselves herein excedingly to blame; in that they set the cart before the horse, dragging ( in a sort, as he those oxen he had stollen, into his denne by the tailes ) so they, the wives which by head and shoulders they have gotten, into their bosomes, the contrary way: Sympathy of heart, or amiable qualities which should attract love towards their persons, and cover any such defect as a carnall curious eye would stumble at, these they set not in the first ranke, but as the kite upon the prey, so fall they eagerly upon something in the woman; neither praise worthy nor amiable ( for as the Philosopher saith who praises any for wealth, or that which is without ) but either profitable or sensually pleasing: these they thinke will carrie love after it. But by that time they have tried at leasure, and found that love is not compelled, but a thing which must be perswaded, and extracted by some deservingnesse of the qualities in the partie loved: then finding no such thing in the party married, they perceive how preposterous they have beene, and would amend their choice, (if possible) with the forfeit of much other commodity. But its too late, for what shall a man give for the recompence of love if absent? or what shall it profit a man to have won a wife with, all other advantage, in whom is no true amiable thing

And in what  
respects.

to winne affection? what a sad bondage is it, to be tied for ever to one thou canst not love? An object of disayne, of hatred, of loathfomnesse, of stinch? a thing, wherein there is no dramme of that which is desireable? How wofull a burden were it to have a dead carcasse bound with cordes to thy backe, to go with thee, every where? whō thy heart tels thee, thou knowest no one woman or man of an hundred whom thou canst not as well find in thine heart to love, as her? So that in all the companies wherein thou comest, & darest utter thy thoughts, this must bee the first complaint, Thou wert compelled to marry her, or him whom in thine heart thou never couldst set thy love upon; so that thou wert driven into the net, and taken, as a birde in a snare. Oh, if love bee one of those joint duties which the married should continually nourish, what shall become of them, who never joynd together before marriage to compasse it at all? what is this, but to prepare for themselves perpetuall vexation? should I call it, or desolation?

And secondly how doth this reprove such, as although first entred not without some affection each to other, yet, through a vaine, emptie, and base spirit, neglect the chary keeping of such a jewell, as love is? Tush, they thinke that will keepe it selfe, although they live at randon, and hang it upon every hedge. If love (say they) bee the matter you talke of, let us alone, I warrant you, we love each other as much as any body, there is no love lost betweene us, we have one anothers heart as it were in a boxe? Heare mee I pray, what kind of love is that you meane? Is it a meer carnall and brutish appetite, or a vertuous, and religious love which I have spoken of? perhaps (for the present) thou supposhest thy selfe enamoured with some externall thing which thou seest in her, not yet comparing that one, with ten other most odious qualities which in time will weare out the humorous contēt and doting delight, thou hast in that one. As yeares come on, sicknes and crosses, alas, that insufficient one object beeing blasted, and no other object comming in the roome, to holde thee satisfied, how needes must thy affection quaille, & sterue in thy boosome, thou shouldst first have layd the ground of

Reprooffe.  
Branch 2.

Love will not  
nourish selfe,  
but must be  
nourished day-  
ly between  
couples.

By what meanes love may be nourisht.

thy love in such a desired object of vertue, modesty, and worth as might have held water, and not shrunke in the wetting. The most resolute loves vanish in a short tyme, where the fuell of love faileth. But to goe backe, put case thou hadst groundes of first love to thy companion: what then? thinkest thou that this edge will holde without dayly whetting? when thou foolishly, slightest the due attendance of this love, dost thinke it a toile to nourish it, nay darest cast water upon this sparkle, as never fearing it wilbe quenched: dost thou wonder, if this thy darling is lost on the sudden, for lacke of looking to? No no: thou must fixe thine eyes upon those first objects, which won thy love to thy companion: not run up and downe into all places, with unfavorie compliants of husbandes, and wives! Not looking at the partes of others, to estrange thine hearte at home. Love is a birde with winges, soone gone out of the cage of thy bosome, if it be carelessly set open. Thou sayst thou hast it in a boxe, but what if thou loose box and all? Therefore, shunne those compleints which fools make! Oh! if my husband had the qualities of such a man, were hee of such understanding, religion, parts of speech and memory, tendernes and amiableness, that such and such a one is, how coule I love him? Then comes in hee with the like, if my wife had the properties of such a woman, so chaste, so kind, so wise, so able to keep her tongue, and observe the lawes of silence or of speech; so zealous, provident, and the like, as other women have, how worth were she of love: Dare you thus dally in so weightie a busines? dare you like the gnat fondly fly about the candle, as secure of burning? Oh unworthie of love, each from other! should you looke out abroad upon objects which belong not unto you, hurtfull, not helpful? to encrease emulation and envie, not affection? what are you the neerer? Poare upon your owne husband, and his parts, let him be the vaile of your eies, as *Abimelec* told *Sara*, and looke no further: let her bee your furthest object: thinke you no vertues in any beyonde hers: those that are but small, yet make them great by oft contemplation: those that are greater, esteeme and value at their due rate, that you may know them to the ful weight, having

Gen. 10. 16.



having weighed thē in the ballance. This putting your sickle in your neighbors corne, will prove too hot and heavie : it will cause your owne to shale and perish the while. Its a better worke of the two for you , to thinke , you see wonder, in your own companions, though there be little in either; then to bee quicksighted in seeing the gifts of others, bee they never so excellent ; at least its the farre safer error of the two. It must be the mutuall reflexe and exchange of gracious, and sweet vertues in and from each other, rebounding as the sunbeames from the wall, that only can holde you in an invincible league of amity ! The marking of each others, goodnes, compassion, fidelity, chasticie, which must continue that first love, which at the first they caused. You need not quench love : its enough that you withdraw this fuell, and looke upon the infirmities of each other , (the onely dampe, and choakepeare of affection,) these alone will kill it. And when other fuell failes ( as I sayde before) let religion step in, and make it up: this will keep harmonie in other discord. Reade over that divine songe of *Salom.* Setting out the blessed union betweene Christ and his spouse the Church; wherein is most lively expressed, what inward content, and feeling joy, each partakes in other, through the sight of each others perfections. She in her heade, because in him, she beholdes all fulnesse of wisdom, and grace; and hee in her, because of the reboundings of those ornamentals and graces of the spirit, wherwith he had furnished her. So much for this second.

Thirdly this must bee a serious caveat to all married couples, to nourish this their love , and to preserve it entire. Which will the more easily be obtained , if they shall consider those sad effects which come from the decay of it, in the lives of couples. As *Salomon* speaking of drunkennes, saith, whence are red eyes, whence are woundes , and quarrels? Are they not from the red wine? and *St. James*, whence are warres and contentions among you? Are they not from your lustes that fight in your members? you seeke and enjoy not, but miscarry, in all your attempts, & see not whence your misery commeth? So say I, whence are those ende lesse debates, differences betweene the married, that they are alway

Vse 3.

Admonition  
to the joint  
practise of con-  
jugall love.  
Pro. 23. 29. 30.

4. James: 1.

seeking for blessing, and longing after an happy life, but still it goeth further and further from them? Alas! because they dreame still the fault is without doores, in this and that, bad servants, ill successe, improvidence: and sometime in each other: but never set the saddle upon the right horse: the disease is within their bosomes, they have lost their first love each to other, they are waxen saplesse and unsavory in their spirit and affection one to another. While that lasted, all went forward in a sweet maner, cart went well upon wheeles: for the spirit of mutuall love made it slicke and trimme, the oile of love set it forward: but since this was exhausted and dried up, all went to havocke, the sinewes of society, the band of peace and perfection, of thrift and welfare beeing broken, there is a dissolution of the frame, and a shattering of all. Children have no edge to do their duties, servants have no joy to doe their worke, lovelesse couples are livelesse & unfortunate: yea the salte having lost her savour, is good for nought, save to be trodden under the feete of contempt and scorne. Whence are those Mock-divorces so frequent in the world, wherby couples seperate from each others some from bed, from board, from house, and so farr, that one shire will not holde thē; beeing barred of a real, they please themselves in a locall content, which yet lasts not, the names of each others, much more the companyes beeing odious. Hence come those hideous presidents, of conspiracies one against the life of another; adulteries, villanies, yea murthers practized against husband and wife: he who despizeth his owne life is soon Mr. of anothers, and how can a man chuse but despise his life, when he feeles it wearisome. As those 4. Lepers sayd, let us be desperate, and rush upon thee *Campe of Aram*, for what is our life worth, we are but dead men, wee cannot be worse: so may lovelesse couples say, whatsoever we doe, we suffer, we cannot be worse (though we were not) thē we are. A dead dog is as good as such a living lyon. Hence againe come those manifold suites and pursuites abroad, exclaiming jealousies at home: the treasure is stollen, love is gone. As he sayde of his Idolls, so I. of this love, you have stollen my Gods, and do you aske mee, what ayleth thee? The fence is broken

Danger of  
breach of con-  
jugall love is  
sad.

2. King. 7. 4.

Judg 18. 23.  
24.

broken, the sluice is pulled up, all goes to wracke and confusion. There is as much use of a bone out of joint, yea, of a man out of his wits, as of such a couple. Fidelity, modesty, hufwifery in a woman, degenerate into carelesnesse of body, of soule, of state, of name, into meere vanity: a woman not loving her husband will not stick, to pull out one eie of her owne, to pull out both of her husbands, as the fable tells: rob and spoile her selfe of goods, and good name, that she might spoile him. Nay many have devoted themselves to a defilement of their bodies, to be revenged each of other: meere hatred and spite hath drawne them to such sinne as lust alone would not have done. This tast may be sufficient, to warne all, who be not forlorne, to looke to themselves to beware how they embessel that sacred stocke, which God hath inspired all such married ones withall, whom he meanes to susteine in this state, with integrity and honour: Marriage is honourable, keepe then the pledge of it entire which is love. Its like that Image in the Capitall, called the Paladium, which if it ever came to be seene and profaned, threatned ruine to their Commonwealth, therefore they kept it in a most affected secrecy and safety. God hath bestowed it to make the difficulties of the married life tolerable; (which else, the multitude of them would make yrkesome) and shall a man having but one string to his bow cut it in two? or a city having but one engin to defend themselves cast it away? Let it bee a warning to all sorts therefore.

Lastly, this point must be exhortation to couples, to practise and discharge faithfully, this joint duty of marriage love, each to other. Wheresoever thou art, whithersoever thou goest, whatsoever thou dost, remember thou carriest about thee a precious pearle, looke to it, prise it and preserve it, as thy life. There be sundry motives to presse this upon willing couples, as hammers to drive this naile home to the head: and indeed I may say of it, as he once said, of one, an honest man need not, a dishonest man will not be warned: The generall motive to both husband and wife, is Gods charge to them: live and love. Both of you thinke

Exhortation  
to couples, to  
love jointly.

chas,

thus, he bids it who better knows the use of it, the danger of the contrary, then such silly ones as we. Commands of God, are solemne things, especially such as serve for a trench, for a fortresse, a fence to hedge in an ordinance. He that dares violate it, shall pay for it sweetly. Therefore, set your heart to obey this rule, and say its life or death: Its the crutch of your lame limbs, if that faile, you must fall, if the shores breake, the house ruines. Obey God out of love: discern his sovereignty in this charge; love him and love one another. If thou love me feed my sheepe: saith Christ to Peter: If you love me keepe my commandes, saith he to them all.

John. 21. 15.

John. 14. 15

John. 15. 12.

And, if you love me, love each other (saith the same voice) to couples. Doe not dally with such edge tooles. Say not oh man! what shall I loose my liberty, and tie my selfe to a woman? nor she, shall I forgoe my will, and tie my selfe to an husband? is not the world broad and large? yes, but as full of sorrow and woe, as its wide and broad, without this preservative. It is a good hard theame I grant to handle: I will therefore reach out one or two motives in particular, to each party: and because arguments for time past, as former covenants made, great affections in the first heat of youth, like May bees flie away, and are soone forgot: I will mention such, as afford themselves daily to couples in the course of their life. To the man, I say, thy wife is bone of thy bone, and flesh of thy flesh: She is another selfe, woman made of man, taken out of thee, a glasse to behold thy selfe in: when the Lord brought this Modell of Adams selfe unto him, consider how naturall, how pretious, how welcome she was? what? is not thy wife as naturall an object to thee?

2. Gen. 23.

Motives to  
the husband to  
love his wife.

Secondly, thy wife, so oft as thou lookest upon her is a deserving object of love and compassion: she hath done that for thy sake, which thou wouldst not have done for her: for she hath not onely equalled thee in forsaking her father and mother, and family, that she might be one flesh with thine, but she hath forgone her name, and put all her state and livelyhood into thine hand: if thou stick to her, she is well, if thou forsake her, she hath put her selfe out of all her  
other

other succours. Her subsisting is imperfect in her self, its wholly substantive and real (under God) in thee? As the Lord Iesus speaks of the eie, that all the sight of the body, is within it, if therefore that be darke how great is that darknesse? So, if thou desert thy poore shiftlesse wife, and leave her mends in her own hands, how great is that desertion? Thirdly, consider how much labour is put upon a weake vessell, daily, in diligence, in stirring up the commodities of the house, in attendance upon children and family, and such providence as is required of her: Her trouble is great in the peculiar acts of marriage, great are her paines in conception, in her bearing, in her travaile and bringing forth, in her nurcery and bringing up, till they be out of hand at least: and some women exceed others in this kind: for some shift off this work carelessly, and commit their babes to strangers, as if they were too good to nurse them, when as yet their breasts are full, and their bodies strong: whereas others put forth themselves to the uttermost, and therefore deserve double affection. Consider oh man, if not the drudgery of thy wife in this kind, (if there were not a command and promise to make it sweet) then that finger of God, and providence, disposing so, that a weake one should doe that with patience and cheerefulnesse, (as a worke of her place) which all thy strength were not able to turne thy hand unto: Love her for that impression of divine wisdom, which thou seest stamped upon her: what man were able to endure that clamor, annoiance, and clutter which she goes through without complaint among poore nurslines, clothing, feeding, dressing and undressing, picking and clesing them; what is it save the instinct of love which enableth her hereto? Who hath taught the poore bird, even a feelie Wren to make her so curious a nest, as exceeds all art of man to effect? Is it not the naturall instinct which love hath put in her? so oughtst thou to nourish that love in thy wife which puts her forth to all her marriage service? If God were not in her spirit she would cast it off ten times, ere she would goe through stich with it, as she doth. Its the best requitall which can be given her from man, to helpe digest so many sowre morsels, sad busi-  
nesses

nesses; & all too little. For it must bee the Lord who must tell her; That although she beare her punishment in her childbearing, yet it shalbe sweetened by mercy, for shee shalbe saved therby, & obteyne more glory therby, through faith & patience, then shee who beares not. But above all, the grace of God, in so fraile a creature: the wisdom of the spirit shining in her wordes, counsells, actions, examples, should bee most admirable of all, and the chiefe loadstone to draw affection from the husband, as in *Dauids* esteeme of *Abigail* in that kinde, may appeare.

1 Sam. 25 39.

Motives to the wife to love him.

The like may be sayde of the man, to draw respect and honor from the woman, (if shee bee not degenerate) and to love her husband: For why? In him may shee beholde yet more manifest steppes of Gods image then in her selfe. They say, there is in some kindes as much of the Creator in the Ant, as in the Lyon: in the former, excellent skilfuines, in the other, power and majesty: So here. In the man shines out more authority, government, forecast, sovereignty, then in the woman: By the man, as shee at first received her being; so, still she enjoyes from him countenance, protection, direction, honor: in a worde (under God) light and defence. To these adde, They entered their league solemnly, but they shall part sadly; A time there is to embrace, but there shall bee a time farre from embracing. Improve it well therefore, love, live, and leave. Bitter else will the review bee of a life past, representing the fruits of a lovelesse marriage, a tedious pilgrimage, whereas the memorie of a loving husband or wife shall allay the bitterness of death to the survivor. And indeed if that indenture which couples first make solemnly to God, to keepe this sacred knot inviolable, and unstayned, were well kept: this darling would grow up in the house, as that poore mans onely lambe did, wherof *Nathan* tells *David*, which ate with him at the Table, slept with him in his bosome, and was to him, as one of his children: (so *Bathscha* and *Vrya* are described) so deare I say, should this pledge bee to them both, and through it they each to other; strongly fenced beforehande, against all occasions of the contrary, (for that which preserves it selfe, alway destroys the contrary)

2 Sam. 12. 3.

contrary) and so providing that this twinne may live and die with them together. Some dreame that old folkes are past love: and foolishly impropriate it to the heate of youth; but alas, the anciently married (if right) may as ill want it as the young; yea worst of all when old age hath proved it to be sounde; then may the married cease to love when they cease to live. Therefore roll each stone to find this grace: buy it whatsoever it cost, sell it not, whatsoever you may have for it: lest you bee as he who solde his birthright: which once gone could be no more recovered, though sought with never so many teares. And truly for the most part, its noted, that when it once gets a fall, it proves almost impossible to soder it againe; being as the native heate and moysture of the body, which once spent (they say) is irrecoverable. And so much of this second joint duty of the married, Conjugal love.

### CHAP. VIII.

#### *Treating of the 3. Joint duty of the Married, viz. Chastitie.*

**T**He third mutuall service of the married followeth to be spoken of, to wit Chastity. A dignitie, helde by a dutie, both the vertue of preserving it, and they who are the preservers of it, are honorable. And, while we are discoursing about this, we seeme to be in the center, in the chiefe of the honor of marriage. Other honors are excellent additions and ornaments, but this the being of it: marriage delights in being quiet, peaceable, rich, in credit, but, provided alway the mayne bee entire, else they lose their value. As it is with the rich, their pleasures, feasts, companies, and liberties please them will, but how? still presupposing the oote to be sound, their stock and state to be unquestionable. Every accidental of marriage is pleasant, because chastity which makes it so, is taken for granted. It is the fairest floure, the richest jewel in the garland, the crowne

Thirde mutall  
all duty of the  
married,  
Chastity.

Chastity the  
mayn joint  
duty of the  
Married.

of marriage. And well it may be soyled: for as a crowne is blasted, if it have a peere, and a competitor to amate it, so is this, if the chastity thereof be empaired. The wante of other happineses may in a sort, be supplied in this: the wife is sheepish, or shrewish, or the like; but the comfort is, she is chaste. Whereas if she be unchaste, there is no comfort in it, that she is fayre, rich, personable or well bred. The peculiarity of Marriage standes in chastity. I am desirous that my money, my land, my friende bee my peculiar ones, and that no man may have a right in the same my selfe; yet rather then I should wante them, I had rather have them in a community, then want them altogether: But chastity is such a peculiar of marriage, that I rather chuse infintely to have no husband, no wife at all, then one that is unchaste. Many endowments so honor marriage, when they are present, as that yet being absent, they disannull her not: they make it a sad, an uncheerfull one, but undoe it not: chastity is so reall, so essentiall an attribute, that the absence thereof, quite destroyes the being thereof.

Proofes of it.  
Math 19 6.  
Mal. 2. 15.

The institution of Christ is sufficient to approve this duty. They two shalbee one flesh: not two, not three, not joyned to this harlot, that Adulterer. *Malachi* tells us, he who had spirit enough in him to have devized and bestowed further elbowroom in this kinde, yet foresaw, that closenes and entirenesse of spirit, such as the marryed couples ought to embrace, cannot subsist in multitude: the first number, two, are enough, to grow into one flesh: and love would vanish into lust, basenes and brutish commonnes, if the bridle were let loose into manifolde copulation. Sin not therefore (saith the Prophet) against the husband and wife of thy flesh: nay sin not against him that made them one flesh, and onely them: for that were to taxe his spirit and ordinance. And wherein do rationall creatures differ from sensuall, save in this honorable peculiarnesse, and propriety? which, not the scriptures have revealed, but the verie lawe of nature hath dictated and engraven in the minds of the very heathens: who have censured promiscuous luste with as severe lawes, as the word it selfe; many of them I say, especially in  
case



case of adultery. As for that loosenes of the first times, where in men tooke the liberty, both of many wives, and of those frequent divorces, wherby they stayned their bodies with unbridled pollutions: although the former were permitted in the first tymes of the church, the number wherof was scant, (being cooped within the narrow boundes of one family) and the latter winked at by the Lord, and his government, for the unavoydable hardnes and rebellion of that Jewish nation: yet neither was allowed of, but abhorred, & as the tymes grew more enlightned, so such commonnesse and vagrancy of lust, grew to be restreyned, till it was quite out of practice. Hence that of the Apostle, having dissuaded marriage in times of danger and persecution: Neverthelesse (sayth he) to avoyde Fornication, let every man have his owne wife, and woman, her husband. And in the rules given to Ministers, the same Apostle foreseeing what a sad president the common sorte would snatch to themselves from the practice of the Minister; precisely chargeth him, that if he marry (which he forbiddes not) yet he should bee the husband of one wife. Noting doubtlesse, that all Chastity is not seene in abstinence from strange flesh: but in the restreint of corruption from colouring over uncleannes, with a marrying of many; which is a double sin, not onely mocke-adultery, but a defiling of an ordinance with that pollution which it abhorres, and sinne (as it were) by priviledge. And let every man (saith Paul) learne how to preserve the vessel of his owne body, in holines and honor: marke how the one goes with the other! why doth he presse it? because its the Temple of the holy Ghost; and he who defiles the temple of God, him will God destroy. We neede go no further to prove this duty of Chastity, to be the Crowne of marriage, then that text: (keep your vessels in honor:) we know a like phrase of the Old Testament when a man shall lie with a mayde, he having humbled her: whats that? Surelye he hath takē her honor of chastity away: her credit is gone. And fitly in this text, the Apostle prooves marriage to be Honorable by the undefilednesse of the bed: God (saith he) hath put honor upon it (as carnall a thing as it seemes) poyre not you any contem

1. Cor. 7. 2.

1. Tim. 3. 2.

1. Thes. 4. 4.

1. Cor. 3. 16.

17.

Deut. 21. 14.

Gen 49. 4.

tempt upon it by unchastenesse. So *Jacob* saith in his dying words to *Reuben*, Although thou art my strength and crowne by thy first borneship : yet because thou went up to thy Fathers bed, thou art unstable as water, thy dignity is gone. And the childe (we know) begotten thus, is called a *Base*. A marke of dishonor to Father and it selfe. *Salomon* tells us, that such an one gets himselfe a blurre, which never will out. *Jepthera* a valiant man, yet a bastard, was scorned, and cast out from among his brethren, had no childs portion; and *Sampson* by his wilde lust became of an honorable Iudge, a foole in *Israel*.

Pro. 6. 33.

Iudg. 11. 3. 4.

Iudg. 16. 21.

Amplification  
of this Truth.

Chastity then (you see) is a generall duty, for all them, who seeke to maintaine their honour unstained, nothing doth cleave so deeply to marriage as this : I have noted before some accidentall staines by unequalnesse, when Ladies and their horskeepers, young girles and old men match together, when a Prince marries a beggar, a bad with a good, a christian with an heathen or heretique, or if marriage proove contentious and unpleasant, who sees not a reproach? But these are such staines, as may be washt out in time; either by repentance, or (in a sort) by second better marriages. Onely the staine of unchastnesse, is like an ironmole, which nothing can fetch out; its like the leprosie which fretted into the walls; no scraping the stones could clense it, but it must be demolished : Death may end the parties, but not the memory of the shame : *Dauids* repentance tooke away the guilt, but not the reproach, that abides to this day. So then, as I have began with the duty of love, (which must be the first, and inward cement of couples (for whats christall worth if it be broken?)) I say, as loves is the inward band of preserving, because the outward action followeth the affection : so now, I proceed with chastity, which is the maine Charter of love, and the patent thereof, evidencing that the heart loves entirely, because the bodies are kept pure from pollution. I deny not, but there are thousands of none of the most loving ones, nor religious ones, who yet loath adultery and filthinesse in this kind : but yet there are many also, not the worst for repute, whose marriages

Levit. 14 44.

45.

marriages are spotted with this staine : and all to shew , that where the roote wants, ten to one, if the branches doe not wither. The restraint of providence is such by a common light, that many are kept perforce from this dishonour. And yet this proves not, but that the inclinations and temptations of others are such , that they lie open to this snare , as much as to any. We must not neglect the urging of the duty, because some are innocent: for some are so in fame who are not in deed, and some indeed, who are not in spirit, and some in spirit and yet no thanke to them: let the point fasten as it may : and fynd out the guilty: (the guiltlesse are out of the compasse of it.) But the age is generally debauched, and iniquity carryes all as a flood before it; Although the second part of this Treatise , treating of the denunciation aga inst this sin , may perhaps more fully discover this disease with the cure of it : yet here (by so fit occasion ) I shall presse the jointnesse and honor of the duty, by a few reasons, exhortation, and motives.

Touching Reasons: this may be one, Chastity is the maine support of union, as the contrary is the chiefe dissolver of it. No other fault ( if once the marriage be lawfully consummated ) doth inferre iust separation ( by authority of the word ) save this of uncleannesse. Therefore needes mast that which mainteins union bee the greatest pillar and prop of marriage. Prostitution of the body, profanes the honor of it and casts it into the myre , and therefore the Cardinall vertue that must beare it up, must be this Chastity. If so, then ought it by joint consent to be maynteyned by both parties.

Secondly it must be jointly done, because, although, the honor of pure marriage requires both to conspire in mutuall chastity, yet the defilement of eyther party is sullicient to overthrowe the honor of it. As we say of a vertuous action, all points must concurre to make it good, but any one defect in those will serve to make it vitious, so here. Marriage dishonor doth not need the consent of both the parties dishonesty: if one be disloiall, its as good as both. Not before God in point of guilt: but men in point of honor: for to manward, guilt and reproach , ( in a sort , especially here ) loseth their difference

*Reason.*

Chastity the  
myne support  
of union.

*Reason.*

2.  
The defile-  
ment of each  
party, is enough  
to defile the  
whole state of  
marriage.

difference : the innocent party, being pittied with as much dishonour, as the guilty is reproached. Therefore this joint duty of chastity must be supported most carefully, by the joint care and purenesse of both parties. Adde hereto, that defect of this joint closenesse may bring a shame upon marriage, ( though perhaps not so great yet as true ) as well as a greater crime committed. As the Philosopher saith, glory is not in the glorified, he is but the object ; the agent is the glorifier. Therefore fame and report is well called by some, the married ones Saint. For by fame they either stand or sinke. Now, how easily may fame snatch the least neglect of the married in this kind, to raise suspicions ? How closely curious had they need be of their course, and purenesse, who cannot keepe their owne honour in their owne power sometime, doe what they can ? Is it not the misery of manie to be defamed without cause ? Neither smoke nor fire appearing, but perhaps some mistake, error, or advantage of a foule mouth being the sparke that kindleth the fire : And yet it sometimes little availes ( for the point it selfe of honour ) whether a man be guilty, or be taken so. How great had that caution need to be, that should preserve the honour of chastity ?

Reas. 3.  
God hath ordeined one  
for one.

The third may be this, ( as I noted before ) Gods setting his print and marke of honour upon marriage, in appointing one to one. How serious and solemne ought the meditation of this charge be, being not humane, but divine ? And, ( to repeate nothing ) If the violation of this sacred band, had such a blemish cast upon it by the Lord, when yet it was covered over with a mantle of connivence, and the practice of so many holy Patriarkes and Saints who were guilty of it : what shall bee said now of that uncleannesse, which proclaimes it selfe like Sodom ? If Poligamy were a state of uncleannesse in Gods esteeme, and seldome went without a scare from Gods stroak ( as in *Jacob* and *David* and *Elbana's* cases appears, especially in that exorbitancy of *Salomon* ) what shall be said of that which carries the bastard at the back, and wants the least rag of any veile to colour or excuse it ? Attend this reason, and shunne this sin.

Fourthly

Fourthly, that must needs be looked unto jointly by both the couples, which hath such a covering faculty in it, and sets the varnish and lustre, upon each other endowment of it. My wife hath defects, but she is loyall: by unavoidable errors she may offend, but by voluntary she will not. From her the honour of my marriage comes even when both of us are dead and gone, in our lawfull posterity, the Crowne of parents. She is beautifull, (saith one) personable, well descended, rich saith another; yea but she is chaste, saith a third, this crownes all. What else were her beauty, but her bane? her devotion but profanenesse? She that thought no crumbe clave to her lips, because she had paid her vows, yet escapes not her eternall reproach, because she was a disloyall harlot. Tell me, wert thou married to a chaste wife, blind of an eie, lame of an hand, a legge, whether wouldest thou change her for one sound in all, being unchaste? I trow not. That which then covers all wants, is worth the due improving and carefull attendance.

Fifthly, this chastity is the corner stone, that holdes in all the parts of the building. A chaste wife hath her eies open, cares watching, heart attending upon the welfare of the family, husband, children and servants: she thinks that all concerne her; estate, content, posterity: this rivets her into the house; makes her husband trust to her, commit all to her, heart and all. But the unchaste, having lost his or her heart, is loosened from the whole body, thinks nothing pertaining to her: is ready to part the children, leaving the lawfully, and chusing the misbegotten for her portion, that so she may goe to her Paramour. That which *Saul* (through mistake) thought *Michal* would prove to *David*, that doth an unchaste one (without doubt) prove to her husband, a very snare. That which I said before of love, may be said of her sister chastity, she is painfull, close, doth all things, hopeth, believeth, endureth all things without grudging. The frost is nothing by night, the beate by day, toile in both, because he loveth her, she him, each are faithfull, loyall to other. Who should not nourish that tree, which hath such branches?

Z

Whereupon

Reas. 4.

It covers all other defects.

But it selfe can be covered by no endowments.

Reas. 5.

Its the corner stone, which holds in the whole building.

1 Sam. 18. 28.

Whereupon some thinke the English and Latine wordes (Chaste) do come from a greeke word, signifying to Adorne; noting that Chastity is one of the cheefe ornaments of the married: and so of all in either sexe. One saith. As the face of a statue or faire picture razed, or the head rent off: so is the most beautifull, rich, honorable person, if Chastity be gone. Its (as that father speaks) The Ornament of the Noble, the exaltation of the low, the Beauty of the Abject, the solace of the sorrowfull, the encrease of beauty, the glory of religion, the friend of the Creator.

*Reas. 6.*  
 Ee. ute in  
 some respects it  
 makes marri-  
 ag Honorable.  
 128. Psal. 3.

*I.*  
 Fruitfulnesse  
 of wombe.  
 Numb. 5. 21.

*Object.*  
*Answer.*

*Mai. 56. 4.*

Lastly, Chastity preserves marriage in honor, and ought to be jointly againe preserved, because it preserves that joint blessing of God, which makes it honorable: and that, in sundry respects. 1. of the fruitfulnessse of the wombe. Many thinke a fruitfull posterity rather a crosse, then a blessing; but the godly are of his mynd, who sayde, she shall be as the fruitfull vine, by the side of thine house, and thy children, as olyve plants round about thy table: The adulterer and adulteresse, are cursed with barren wombes, fruitlesse bodies. There is not now such a cursed water to try the uncleane, by rotting the wombe, and bowells of the harlot; nor to become a water of blessing to the chaste. But in stead thereof, there is a curse of God, upon the one, and a blessing upon the other. Even the adulterine mixtures of Beasts (as the Mule coming from the Ass and the Mare) have a brande of barrennesse, nature stopping all infinitenesse and confusion, as most contrary to her selfe; how much more the bodies of adulterous husbandes and wives? and whereas it is objected, some harlots are fruitfull, and some chaste wyves are barren; the answer is, still the curse holdes upon the bastard fruite of the one, and the blessing upon the soule of the other. As the Prophet encourages those holy Eunuches, that kept God Sabbath, that it should go better with them, then if they had sons and daughters; even a place should be given them in the house of God, and an everlasting name, that never should be cut off: So doth he here, to all chaste ones; when he cuts off the cursed race of the uncleane, then he continues to the godly (though barren) a better name then posterity could

could atteyne unto. Secondly, to the chaste belongs the blessing of legitimation; but to the uncleane, the curse of illegitimate ones; to bring Bastards into the family as lawful heyres, how execrable, and how unnaturall is it? The children of *Gilead* cast out *Iephtah*, beause he was the strangers issue: *Sara* sayd well of *Ishmael*, The son of this stranger (though of her owne gift) shal not inherit with my son *Isaac*. But the curse of Adultrous is, to leave their wealth to bastards. As the Lord cursed the garment made of mixt linsay and wolsey: the field sowne with sundry kinds of graine together: so much more, the illegitimate posterity of defiled persons. As *Eagles* fethers consume the fethers of other foules; so, the unlawfull brood of the uncleane devoures he lawfull, till at last that fire consume them and all, which is threatned the children of the whore & the Adulterer, for it was unlawful fire that begat the, & the same shall kindle and burne, till it have destroyed them. And thirdly, to the Chaste, evē a curse is turned to a blessing: The sorrowes of conception and birth, turne to the salvation of the pure and Chast (beeing faythfull) wheras the blessing of marriage turneth to a curse to the other. As all things are impure to the impure, as the ceremony also made the things and vessel to be defiled, whether wood or stone, which the leper touched: But especially to the impure in bodies, yea, their very consciences are as impure as their flesh, and therby, whatsoever thy doe touch, use, partake, or possesse, is made filthy, because their nasty consciences tell them so. Even so, To the pure, all things become pure; As our Saviour saith of almes, Give almes to the poore of that you have, and all the whole lump of your estate, shalbe cleane vnto you: So here, If couples keep themselves pure, in body and spirit, pure are their prayers, readings, conference, Sabbaths, Sacraments, service of God: yea in Christ, all things are pure unto them, their health, estate, eating and drinking, duties, fellowship and benevolence, bed and board, and all they take in hand. Now (to finish the reason) if it be under such a threefold blessing, then ought so happie a vertue as Chastity, to be jointly preserved by both the married persons.

2 *Respect.*  
Blessing of  
legitimation.

Gen. 21. 10.

3. The curse of  
sin turned to  
blessing by  
Chastity.  
13. Levit. 49.

Tit. 1. 15.

Luc. 11. 41.

*Quest.*  
How Chastity  
may be preserv-  
ed.

*Answ.*  
4. wayes.  
1. The spirit.  
2. Prevention.  
3. Bedd.  
4. Body.  
Mat. h. 12. 24.

Pro 22 26.

*The. I.*  
Chastity of  
spirit must be  
kept, aginst  
Content p'ati-  
ve uncleannes.

But heer it wilbe demanded, how should Chastity in Marriage be preserved? and in how many things standes it? I *answ.* In these foure. First in the Chastity of the spirit. Secondly, of prevention. Thirdly of the Bed. Lastly of the Body. For the first, the center of Chastity is the minde and spirit. If that bee pure, there neede bee no keepers ( as he once saide of those *Romanes*, the richer sort of whom kept their wyves chastity, by *Eunuches*) if that bee uncleane, no keepers will serve the turne, unbrideled luste (like the wilde fig) will soone mount over the wall. The first care then must bee, to keepe that cleane from whence (as our Saviour saith) all filth procedes, I meane the heart. Get the Lord Iesus to come in with his spirit, to cense thine husband, thy wife, to wash them, and make them undefiled to him selfe, as his own spouse, without spot, or wrinkle of wilfull basenes; Get him to cense that Augean stable, that throughfayre of base thoughts, (the master wheele of your soule, the will and affections) the theefe that betrayes all: and then, the roote being pure, so shall the branches bee. *Salomon* aymes at this; my son give mee thy heart, and let thine eyes delight in my waies. And why? he addes, for an whore is a deepe ditch, and a strange woman is a narrow pit: q. d. if thine heart be pure thine eyes and senses, thy body and members shall follow, and not delight in the false hiew of an harlot. Who is he whom God loves? surelye him who is upright in spirit, such an one, & onely such shalbe kept from her, but the sinner shalbe caught in her snares. If the thoughts bee impure, they will betray the body to the eyes, eares, and companie of the uncleane, and Satan will play the Proctor, soone bringing one uncleane person to another. There is a contemplative filthines of the fancy and senses, (which the Lord compts the Adultery of the spirit) by basenes of spirit within, nourishing unloyall conceits, inwarde dalliances, capering thoughts and fancies of uncleannes, both sleeping and waking; and so set the doore open to outward actuall defilement, (which although providence restreynes) yet are odious to God, and will break out in time. Yet I would here speake with caution. I know in the best, (unmarried or married) there

there



there bee naturally planted these imaginary and Idëall uncleanesses, steaming up from the fornace of concupiscence, a naturall principle, not alway subject to the law of grace: it is a law of the members, in a double sense, a dye in graine; but yet, so long as it is abhorred, opposed, and quenched by all possible diligence, it shall not be imputed: (provided that the meanes to subdue it, bee not slighted.) But I speake of an heart permitted to it selfe, without controll, and bridle. For when the doore standes loose upon the latch, how soone may it be opened? Crackte glasses, we know, laste not long: they wayte but for the next knocke and then are gone. Alas! what thanke is it for a man not to bee uncleane, for lacke of opportunity! or because he was overruled for a time? The religion of these tymes, is come to this. Suspect by men what you will, so you can proove nothing, what care they for giving occasions of never so much suspicion. Is this thy honesty, that because thou canst weary them in the court, who accuse thee, therefore thou art chaste? Nay, because thou darrest purge thy selfe by oath, (like a forsworne wretch) therefore thou hast wyped every crumme of thy lips? Is not thy conscience as a thousand witnesses nevertheles? I tell thee, thou hast thy brand in heaven already and perhappes upon earth too, or else art next doore to it. And what oddes is there betweene these two, not to be approved for chaste, or to be thought uncleane? Its harde to say, whether many men and women have lost their credit or their chastity sooner. Luste if once it kindle, (as the sparkle will kindle to a great fire) will soone snare us, and bring foorth fruite unto death. But, if there be purenesse in the bent of the spirit, and the sway of the soule tendes to Chastity, the streames will easily become pure. So much for the first.

Why so needfull.

Secondly, there must be chastity of Prevention also. That is a narrow survey of the cinque-ports of the soule, by which traytors to Chastity arrive at the shore. Preserve the in-lets of your Soule, I meane the outwarde senses, eares, eyes, inward fancy, and Idea's of evill, closely and firmly, and then the body will follow. Still we must proceed by degrees. The spirit lets in sin to the body, by these conduits and Channels.

The. 2.  
Chastity of prevention necessary.

What is?

2.Sam. 11.2.

Gen. 24. 1.

Channels. *David* sweetly prayeth, set a doore before my lips  
 O Lord! so, set a watch before my senses, that there come in  
 no vanity! Lord not only leade mee not thy selfe into tenta-  
 tion, but forestall all other tempters, that I bee not led: for  
 thou preservest the soules of thy Saints, and he whom thou  
 lovest, scapes them all, which another at one time or other,  
 shall assuredly fall into. It was *David's* misery to cast his eye  
 from the roofof his house, in an unwatchfull manner, and  
 there wanted not one to further the occasion. So *Sampson*.  
 Those who loath the act, will also abhorre the fomenters  
 therof, all extravagances of senses, and sensuality: all setting  
 themselves to sale, haunting of markets, fayres, night-metings,  
 wakes, dancings, and common festivals, which with all the  
 like occasions, Alehouse hauntings, or frequenting of for-  
 bidden and noted houses, as give ayme to the fleshe, to play  
 her part: All needlesse travailes and jorneyes, without  
 warrant, among multitudes of all sorts all *Dina*-like rovings, &  
 gaddings about, without due cause: all loose carrying about  
 the eyes through the aire of the world; All gestures, becke-  
 aymes, of an unchast heart, soone appeare to such as are of  
 like temper: birds of a feather will flocke together. Intempe-  
 rate diet, excesse of gamings, delights, pampering the flesh;  
 amorous books, sonnets, stage-playes effeminate disguizings  
 & arayings of one sexe in the others attire, (a thing censured  
 by all writers) both morrall and divine; Iestings, and unsa-  
 voury rotten communications, allusions, similitudes and  
 discourses: what are they, but as bawdes and Pandars  
 to uncleannes? Drinking of hot inflaming wines or  
 waters in an usuall distempered custome, (no infirmity of  
 nature requiring) what are they (in bodies hot and lustfull of  
 themselves) save inflamings of lust, and spurring of a running  
 horse? I say especially in such persons, as neither make use of  
 the ordinance, nor yet abstaine from excesse of provocation?  
 Must not (of necessity) such sinfull plethory, have a like vent?  
 And where there is no Chastity of prevention, making men  
 abstinent from promiscuous occasions, is it like there will be  
 Chastity of bodie, like occasion being offered of the one as  
 the other? No doubtles, a body desirous to be Chaste, will  
 also

also be very cautelous of meate, drinke, fashions, softnes, delicacy and pleasures, which will be as oile to the flame: and he who is not chaff in the suburbes, is not to be trusted in the city: *Dives* in all his riot and luxuriousnesse, must scape hard, if he were not incontinent.

This argument ( I know ) is common: I need not insitt: save onely for the custome of these dates, which will needes separate meanes from endes, and bee seene going onward to the Den, and not seene to come back, and yet maintaine it, that they kept out! This is to divide the things, which God hath not separated: I give to all who would shunne this plague, the counsell belonging to it, soone, farre, slowly: Get from such occasions, as soone: goe from them as farre; and returne to them as slowly as possible thou canst. If thine eie, thy right hand, or foote cause thee to offend, pluck them out, and cut them off, ( not as *Origen* did carnally ) and cast them from thee; but make thy selfe a spirituall Eunuch for the Kingdome of God, and for chastity, use all contrary meanes, of holding under thy flesh, and boxing it till it be black and blue ( to use *Pauls* word ) if thou wilt preserve thy vessell in honour: yea, count all too little. If this counsell be meet for the married themselves who are under the remedy, what shall be said to the unmarried? Surely I say, touch not pitch lest thou be defiled. Make covenants with your eies with *Iob*; remember our Saviours divinity, beyond the Pharisees: foreseele all your steps and passages; put your knife to your throates, if ye be given to your appetite, and venture not upon forbidden dainties, to try if they will surfet you. But, if after all meanes, both of prevention, and preservation of body and spirit from this tainte, yet you feele your natures to recoile, and concupiscence to want cares, then heare that voice behind you, saying, marry and burne not. But yet, take this counsell with you, still carry this rule of prevention with you into that estate, lest you marry and burne too, and so the disease will, if not be worse for the remedy, yet may prove never the better for it.

Why this is here urged?

1 Cor. 12. 7.

Iob. 31. 1.

1 Cor. 9. 7.

The third is, the chastity of the bed. The Apostle tells

The third, chastity of the bed.

us here, the bed is undefiled. Surely (as hee told his children, at his death, they should find their Kingdome, so I may say of this) It is as its used, and kept. For its the great wisdom of God, which hath so concealed our infirmity, and covered it with honour, that the bed should be honourable. But it imports us so to keepe it then : and that, against a double infirmity. The one of snaring, the other of defiling us. By snaring, I meane, defrauding each other, by any meanes, under any colors : as when by discord, and difference of mindes, the body is disabled : when the one party, denies due benevolence to the other; by pretended excuses, to satisfie a base heart : when religion and conscience, or infirmity are falsely alledged to crosse the ordinance; In this case let the Apostle overrule : Let the husband and wife, yield each to other, &c. refuse not the lawful and sober use of the remedy, (except when both in private consent in some extraordinary duty, for some little season before) some adde the preparation of the Sabbath, rather I suppose from a pious heart, then the warrant of the word, although I wholly yeeld to the equity of that abstinence, so there be no snare of a rule : for hee that generally followes this light must not be snared by any rule (except he have vowed it voluntarily, and then it bindes in another kinde.) But, I leave the decision of that, to the wisdom of such as can discern between expediency and inexpediencie, lest Satan prevent us : for we know his devices how he seekes to snare them that are weake, against their intentions, and under colour of a better purenesse, hee seekes to breed a wearinesse and disdeine of the ordinance. He is an uncleane spirit, and cannot brooke that which holinesse hath invented, to prevent sin. Let such as are privy to this rebellion, humble themselves and repent, remembering that marriage takes off the propriety which each had before in himselfe, and gives away the power of the body of each to other without contradiction. And, there is more in this, then most will take notice of. And some openly professe that they abhor this judgement, being yet expressly grounded upon the letter of Scripture.

Two extremes  
here.

The first.

1 Cor. 7. 3.

The second.

The second extreme is on the left hand, when men abuse marriage to a defiling of themselves, and under pretence of generall lawfulness, runne into excesse. This is as odious as the former. Its not the wisdom of a Christian, to chuse the uttermost brinke of the river to walke upon, because it threatens slipping in : nor of his liberty, because its allowed. Our greatest offences are commonly about thinges lawfull, when as we dare not attempt the unlawfull : whereas religion is much more tried in the use of liberties allowed us. And its strange under what sorry and thin covers, the conscience of one will shroud it selfe when as once it hath cast off the love of closeness : halfe a loafe is better to a Libertine, then no bread. Whereas a sound spirit should thinke thus, In this God tries me, what mettall I am made of, whether to betender of a command, when I have the bridle laid upon my owne neck, or to runne away with my uttermost liberty, when I have some granted to me. Doubtlesse hee who will take all that he can, in liberties, shewes he is but kept in by violence, in commands, and but for shame, would desire Gods cordes were more slacke, and suted to his lustes. I speak, because it might scarcely be believed what basenes, immoderatensse, and licentiousnesse growes in many even by the occasion of the former point, of benevolence. They will stretch it beyond the boundes of modesty, and bring themselves into such a bad custome, that a Beare robd of her whelpes may bee met with and stopped, as easily as they crossed of their lascivious and luxurious appetite. Some brutishly imagining, that the very law of God forbidding carnall knowledge ( during the tearme forbidden ) was but a ceremony, not grounded upon the perpetuall naturall absurdity of the action : wherein they bewray themselves by their swinish appetites, to have drowned the true dictamen of nature in themselves, which most heathens themselves acknowledged.

Levit. 20. 18.

Others are wholly ignorant of all purenesse and chastity, in the demeanure of themselves each to other : for though *Isahac* and *Rebecca* sported themselves, yet doubtlesse in no base or uncomely manner. very Philosophers and Politicians

Gen. 26. 8.

in their lawes made for the good of Commonwealthes, led by no Scripture or religion, yet for the preservation of health, vigor and strength of body, for the shunning of diseases occasioned by this, as well as uncleane mixtures, have set downe their judgements touching the modesty and mediocrity of marriage converse, forbidding frequencie and licentious use of it; I had rather expresse my selfe so, under their person, then in mine owne words, knowing to what language he exposeth himselfe of scorners and profane people, who doth but glance this way. I say not as they say (*Plato* and others) once weekly, or thrice monthly might bee a modell of convenience in this kinde, for the greater part of number of mens bodies: because I know, there can bee no set rule for all persons, seasons of marriage, and varieties of bodies, because variety of subjects, causeth variety of rule. But this I affirme, that if heathens could rove at such a marke, in the dimnesse of their light, and all for the restraint of excesse: I should thinke it rather meet that Christians, especially in yeares, (who by their place should teach the younger to be sober) should rather aime at being under the line, then above it. But as it is not youth (where there is a chaste spirit) that can provoke to excesse in this kind: so neither is it age (in any profession) if it be once tainted with defilednesse, which will perswade men to moderatenesse: but as brute beasts, their will is their law, and even in those things they know, yet they corrupt themselves to the grieve and sad woe of their companions, who know not how to redresse it. Loth I am to speake that in this argument, with many sentences, yea in two wordes, if one might serve; and heartily wish, which yet never will bee obtained, that (at least) the religious might be lawes to themselves in such kinds. But the experience of the contrary may plead some pardon for that little I have said. Some must speake, and where more aptly, then in a treatise for the nonce.

Markes to know the moderation of the bed.

But how shall we know when this due measure is observed? Surely then when snaring concupiscence is prevented, and fitnessse of body and minde therby purchased, freely to walke

walke with God, and to discharge duties of calling, without distraction or annoyance. And so doing, much freedom may be enjoyed (both the former extremities being avoyded) and Gods wrath prevented: which I cannot say, whether it more hangs over the heads of superstitious Papists, for vowing a forced chastity, contrary to the expresse rule of the word, or upon married persons, for abuses in eyther of the two kindes. Concerning the former, we know both into what odious enormity of lust the Lord hath suffred them to be plunged, both unnaturall, and unlawfull; making them the execration of the world, for their lust. Touching the latter, I leave it to the experience of the wise to consider; Both what vexation the neglect of this ordinance hath caused to many, who under pretexts of their owne, have refused the mutuall due to each other; who afterwards, seeing what wofull snares they have brought themselves into, as seeking the Company of harlots and adulterers, have bin deeply terrified, wishing too late, with sorrow, that they had denyed themselves and subjected them to the ordinance. And so for the other extremity, when due regard of Chastity hath bin neglected, what weaknes, diseases, inability of body and minde to calling and duty hath ensued! Yea further, when presumptuous lust hath broken boundes, of womanly modesty, compting all seasons alike, what markes hath God set upon their owne bodies for their incontinency, & so upon the bodies of their Children, yea and upon their mindes, and whole constitution, the one by disguizement of countenance, the other by defilednesse with the like sin, (for what was bred in bone, will not easily out in flesh:) when as I say, men have met with these penalties, then they have justly confessed wrath to ceaze upon them. And indeed, although there were no religion, yet if men were but Philosophers, to understand the naturall mischief and poison of such wayes, they could not but loath them. Therefore, let a wise mediocrity be observed: sanctifying our fellowship and fruite of bodies by earnest prayer, that both may be cleane to us; Make not that helpe, which God hath given as water to quench, as oile to enflame; There is a white Devill as well to corrupt, as a black

Popish forced chastity.

And affected Abstinence from the benefit of the Bed compared.

Inconscience of both unjust abstinence and excess of liberty compared.

to abhorre the remedie. But such debauched filthines the loosenes of our age is come to, in all kind of lust, that I verily thinke if those chaste *Platos* and Lawgivers of old times, were now living, although Heathens, yet would be scorned by many Epicures and Libertines in the Church: who thinke it a curbe to their will, not to live as they list, worse then beasts, and Savages. Be we therefore, who stand to Gods barre, a rule to our selves, following the steps and practice of such, as in our owne degree, and ranke go for the most moderate in eyther sexe. As hee saide of the endles questions arising about morrall actions, let it bee, as a wise man would judge, so I say of this: for questions of this nature are so impossible to be decyded punctually, as other the like are of fashions, and liberties of our common life, that except they be put to a comprimize, there wilbee no ende made. So much for this third.

The fourth & last head of the mutuell duty, is the Chastity of Body.

The fourth and last Chastity is that of the body. This I make one duty by it selfe. For although its true, that if the three former were kept, this would follow alone; yet I say, when all is done, the body is not to be trusted too farre. This sin of uncleannesse is a running sore in our flesh, hardly cured. Even many (otherwise good) persons, though kept from the act, yet by all their strife have scarce felt themselves free, through a bodily propensenesse to this evill. And Satan is ready to do in this, so in other sins, even by how much the sin is loathed, by so much the more to exasperate this sin: not to speake of the falls of those worthies in Scripture. So that, except there bee a speciall arming our selves, against Snares objected and layd in our waies (which are innumerable in the lives of such men, as have to meddle in the affayres of this life) and that, with resolution, both before, and upon the occasion, to preserve our selves: all our former course taking to shunne temptations by our senses and the like, will do us no pleasure, when they are brought home by the Devill to our doore, and layde in our lap, presented in a Lordly dish, with secrecie, ease and fayre Colors. Meere suddennesse of affront (marke what I say) when nothing else could do it, hath prevented some, that it hath made them all their life,  
 slaves



slaves and miserable. Take heed, bring not unclean bodies to the married estate and bed: lest being married, this dog be not easily rated from the carrion. There must aswell be a fidelity of body as spirit, an holy strength to ward off blowes, to cut off deadly temptations by the middle, by our well ordred members, as not to call them in, by well awed senses and carriage. Chast *Joseph* was not only resolved not to provoke himselfe to sin, but when he was suddainly surprized by the offer of an harlot unsought for, he abhorred the object, as if he had beene warned beforehand. Its one thing for a man to have grace, another thing to have such a presence of it, that when our base hearts are in a readines to embrace, present grace is nearer the doore to thrust it away, & abhor it. There is more danger in a prepared snare, made ready to our hands, then in the speculation or foresight of that, which may possibly befall us. So much for this fourth: which I call Chastity of the body, in a speciall sence, to note, even how the whole man ought to be aswell strengthened against the suddenesse of a temptation, as beforehand kept from the meanes leading therto. And perhaps there are some sorts of men, whose sad experience will construe my meaning herein, better then others can.

Gen. 39 9.

I now conclude the whole Chap. with use of exhortation and with some short direction to set it home. First I say, let all who desire to preserve the honor of their marriage, looke to their Chastity. *Drinke of the waters of thine owne well*, but, let the Cistern be thine owne; Seeke not to strangers; give not thy strength to the harlot, and thy yeeres to the cruell. Abhorre all sweetenesse of stollen waters, let not thy teeth water after forbidden deynties, lest thou find bitternesse in the end. If meddling with thy neighbors hedge, thou mayst feare lest a serpent bite thee, how much more with his bed? Let thine owne wife delight thee, shee is the woman whom thou chosest for the companion of thy youth: transgresse not against her therefore. Let her love satisfie thee, and her affections equall thy embraces: let thine appetite be subject to him, and share the duty, and the honor of it, betweene you both: and keep chaste till the com-

Exhortation to the duty of Chastity.

Pro. 5. 15. and 9.

ming of the Lord Iesus. Know that this is an equall duty of both, God having bestowed the power of each over other, upon both: Thinke not thy husband tyed to this rule, O woman; nor thou thy wife tied, O husband, and the other free: the tye is equall.

Against base  
and unjust jea-  
lousie it is most  
odious.  
Pro. 31. 11.

Its not jealousie of each other, which can preserve this honor; no, its the Canker of marriage. Bathsheba describing the condition of a good woman, tells us, The husband of such a woman, rests in her, his heart setles upon her. Noting, that a wise man, observing vertuous qualities in his wife, iudgeth her the same towards himselfe, which he is to her. A good man (such an one as *Joseph* was to *Mary*, a just man, one that had no worse thoughts of jealousie towards her, then shee had to him, loth to entertaine the least suspicious thought against her) will alway esteeme her by himselfe. Why should I thinke, that her Conscience, Chastity, is not as tender to her, as mine to my selfe? what can it come from, save a base heart, enclined to treachery against my wife, that I should imagine, my wife should bee false to mee? Surely were it not a sin, to do such a thing, or wish it done, it were but just that an unjustly jealous husband should meete with that he feares, that so he might be jealous for somewhat. Many civilly chaste women, having bin drawne to commit this folly, by no greater motive, then the vexation of jealousie: as not fearing God, and therefore thinking they were as good commit it, as be alwayes falsely charged with it. And marke it, Its commonly the sin of couples unequall in yeeres, who having married yonger husbandes, wives, then themselves, lye open to this temptation, Alas; I am too old to give him, or her content, they seeke such as are like themselves; when as yet the parties are as cleere from such aspersions, as the child new borne: what? hast thou offended once, and is there no remedye but thou must soder it by a worse? I speake not, as if I would make men Pandars and Bawdes to their wives, through their folly and carelesse confidence, exposing them to any temptations, and winking betweene the fingers, for what is this, save to give ayme to a chaste woman, to be lewd? No, But to shame that impotencie and basenesse

baseness of either sex, whereby each is prone, contrary to the good carriage, and approved conversation of the other, yet to surmise in them, falsehood and ill meaning. What can be such an incendiary, to set all on fire between couples, as this cursed mischief of jealousy? which is oftentimes (upon meere mistake of some word, guise, or action, nothing tending that way) rooted in the spirit of man, or woman, that neither all the assurances of truth between themselves, nor yet by mutuall friends, can compound the matter so, but still there must be a pad in the straw, and ther smoke must argue some fire: And yet when all is done, it proves a meere Idoll of fancie, nothing in all the world.

The Lord indeed appointed a triall for the jealous man; against his wife: but wee must not conceive this was to breed or nourish causelesse conceits: it was no doubt first brought to the judges in criminall causes, to determine what the matter was, and (as our Inquests doe) to cut off all meere surmises: else what a bondage had it beene for a wife to be so hurried and defamed? And although it be true, that for the hardnesse of their hearts, the Lord permitted more liberty to men at that time, (being sturdy and rebellious) should that be any encouragement now to Christians to nourish such trash in themselves to make their spirits, their prayers, their whole life sad and miserable to themselves, and to be so embittered each against other, that even when they would faine shake off their owne conceits they should not be able? I say no more of this else of causelesse jealousies: but this for the party sinning, no man shall need to wish his greater torment, then himselfe hath created to himselfe; let him thanke himselfe, that his owne sinne hath eaten up the marrow of his bones. The greatest pity is to the party innocent and sinned against, who is to be advised, while there is any hope of recovery, to strive by all caution and exact circumspection of carriage, to tender the weaknesse of the other, hoping that love rather then anger hath bred it: but by no meanes disdain them, and to walke loosely under pretext of innocency. But if the disease be so rooted, that it will not be healed; let them enjoy their

Remedy of the  
innocent  
party.

uprightness

uprightnesse (for the way of God, is strength to the upright, as *Salomon* saith, *Prov. 10. 29.*) and not be dismaied : but looke up to God, who can cleare their righteousnesse as the noone day, and plead their cause against their oppresour : joyning prayer to God to quit them accordingly. This I have said of unjust jealousie : as for that which is just, I say as much against the guilty party, wishing the law were as strong now, as it hath formerly beene against all violaters of this sacred knot. And for this branch so much.

I had here purposed to insert some other watchwordes and directions : but I consider that in the latter part of this Treatise more full occasion will be given of this Argument. So much therefore shall serve for this Chapter.

## CHAP. IX.

*Containing the description of the 4. last Joint duty of the Married, viz. Consent.*

The fourth generall and joint duty of the married consent.

**T**HE fourth and last duty equally concerning both parties married is, Consent, and harmony of course each to another. Both the former of chastity, and this, doe grow as springs from the stocke of love : the former in the bodies, this latter in the lives of both. For this I would have the Reader conceive, that the former of love, and this of consent, doe not differ, save as the roote and the branch, the cause and the effect. Love being the noble groundworke, this the sweet building upon the former foundation : both making up marriage, to grow to an happy frame and building, which who so behold, can no other judge, but those parties are well met, and dwell commodiously : But will better appeare in particulars how the one differs from other.

This then is the point, that both married persons ought studiously to maintaine this grace of mutuall consent, as a maine peece of that, which must maintaine the honour of their

their marriage. Such a thing is this of consent. As may appear, both by the judgements of all those, who either (by wofull experience) could never attaine it, though their eager desire after it may proove it to be the crowne of marriage, or the more happy experience of such as have attained it, according to their desire, and found it to bee no lesse, then I have spoken. For the former of these, who need to question it, but that must needs be most honorable, for lacke whereof, the estate and contentation, yea whole welfare of thousands have perished? Who covets that with earnestnes, which hath not some rare felicity in it? And when a man hath with all his skill, sought that, which yet (when all is done) hee cannot atchieve, yea is further off from, what remedy, but such a one must needs lie downe in sorrow? If the deferring of the soules desire, is the fainting of it, what is the utter defeating of it? when as, not for the present only, but for adoe (for ought appears) a man foresees his own misery, and must of necessity survive the funerall of his owne happinesse.

For the latter, who doubts of the honour and price of that commodity, unto which, they who have enjoyed it, doe esteeme all as meere drosse and dung? Even all their wealth, beauty, and birth, which yet doe much conferre to a comfortable life. What shall it profit a man to winne all these, and to lose his owne content, in a sweet amiablenesse of conversation? Or what shall a man give for a recompence of it, if it should be in hazard? Thus will every one speake of this blessing, except he be a foole, to whom the Sunshine is wearisome, for the continuall shining of it (and yet this faire wether may doe hurt, so cannot content) or such as to whom nothing will seeme pretious, save by the want of it? As for all wise men, they will affirme it; That then which in both the confessions both of desirers, and enjoyers, makes so much for the honour of marriage, justly deserves the joint consent of both parties to ensue and mainteine.

Secondly, the very nature of this Jewell, the nobility, the praise and price of it, in generall, is a signe of the worth, and how it deserveth the joint care of couples to maintaine

*Reas. 1.*  
*Branch 1.*  
 Experience of  
 such as want it.

Prov. 13. 12.

*Branch 2.*  
 The experi-  
 ence of such  
 as enjoy it  
 shew it to be  
 worth the pre-  
 serving joint-  
 ly.

*Reas. 2.*  
 The price of  
 this Jewell in  
 her nature,  
 deserves the  
 carefull im-  
 proving of it.

The praise of  
Content.

it. It may challenge equality with the things of greatest price, and excellency ! Oh thou sweet amiableness and concord, what may not be said of thee ? Thou art the offspring of God, the fruite of Redemption, the breath of the spirit : Thou art the compound of contraries, the harmony of discords, the order of Creation, the soule of the world : without which, the vast body thereof would soone dissolve it selfe by her owne burden; as wearisome to it selfe, and fall in sunder by peacemeale from each other. By thee, oh sweet peace, and concord, the heavens are combined to the earth, by their sweet influence; by thee, the earth confines the unlimited waters, within bounds, both earth and waters nourish those inferior vegetables; by thee those same creatures, nourish the sensible; by thee, those sensible againe returne their food to the most noble members of the world, the reasonable ; that so the spirituall part, which is above the rest, I meane the inner man, and new creature might by them, for them, and in them all, honour his Creator. O's thou divine consent, the sweet temperature of bodily complexions, the blessed union of soule and body, the lawe of government to Commonwealths and societies, the band of perfection in the Church, the reconcilment of God with man, the recollection and confederating of all things in one, both in heaven and earth, the life of the family, the daughter of love, sister of peace, and mother of blessing. Canst thou then, who art the life of all things, chuse but be the honour of marriage ? Shall all other creatures know no other marriage band, and shall the truly married be without it ? Is it so sweet and good a thing to see brethren to dwell together in affection, although they cannot all way in place and habitation, and must it not needs be more sweet to them, who are both in affection, and habitation inseparable ? If in distance of bodies by necessity, yet if it be so sweet, what is it in the necessity of each others presence ? All this considered, what a joint care ought there to bee in couples to nourish it ? How stupid doe they declare themselves to be, who doe not feele it ? The Beasts, the Birds, the Plants are sensible of it, and strive to put forth themselves

to all mutuall offices of service each to other, for the improving of it, as loath to forge such a jewel, and shall married Christians, be senselesse and carelesse of it?

Thirdly, that which is honorable both in the coherence and consequence of it, deserves mutuall care in couples to preserve it betweene themselves. But such is this consent. For marke, when love hath once combined and incorporated two to one, what an instinct doth it breed, and what influence doth it instill into each party, for the usefull services belonging to their place? Each Bee flies abroad to work and carry home to her hive, being once appropriated to it. Even so here. Readinesse and willingnesse in each party, to his and her office, the man to toyle without in weary labour and travaile, and the woman within doores, both without complaint; these flow from the geniall content of each with other. Hence nothing is thought too much, benevolence, providence, forbearance,, patience, fidelity, secrecy; all vertuous offices: The husband complains not, that the burden lies all upon his shoulders, the wife (as weake as she is) mutters not, that her sicke husband lies upon her hand, and spends all from her, like to leave her in want. Both cheerefully goe on, acted by Providence to looke upon a promise, and all because a secret accord of spirit puts them forward to the work. The reason comes to this issue: That which is as usefull and gainfull, as its pleatant, and contentfull is as the dew of Hermon, and the oile upon the head of *Aaron*, in both so much graces, marriage deserves that the married should enshrine it in their bosomes, and nourish it with joint endeavor. Reas. 3. ]  
Content with  
a Divine in-  
structant.

Lastly this grace of consent, is that which brings the Lord himselfe, to rule and reigne in the family over the married themselves and all that pertaine to them, then well doth it deserve the care of all married persons to joine themselves in the promoting thereof. Its an honour to an house to be frequented by the great and honorable: How much more when the Lord of heaven and earth, shall condescend to dwell in our houses, to come in, to sit, and sup with us? Whom should he sooner doe so unto, then to the peaceable Reas. 4. ]  
Content  
brings God  
into the mar-  
ried.

- and consenting? we know that old maxime of Machiavell, if thou wilt reigne, divide: And our Savior affirms it, If  
 12. Math. 26. Satan cast out Satan, how shall his Kingdome endure? No-  
 surely. Satan must cast out unity and amity, if he meane to  
 reigne, that he may bring in hellish discord and confusion.  
 Even so if God will reigne, hee must cast out Satan, that he  
 may bring in union and consent between couples. There is  
 no agreement, betwixt Christ and Belial, light and darknes:  
 2. Cor 6. 15. Then (and never till then) shall religion, prayer, Sabbathdu-  
 ties, holy exercises, love to the Saints be enterteyned, when  
 consent hath taken up the roome of each others heart. So  
 much may serve for Reasons.

A question  
 Answered,  
 Wherin Con-  
 sent stands.

Answer.

In 3. things.

I.

In consent of  
 heart as cheefe  
 Ezek. 1. 19.

But wherein (may some say) standes this Consent? I answer,  
 By these few heads it may bee conceived, (for the parti-  
 culars of consent they are infinite, as the occasions of life  
 are:) First in consent of spirit, of minde (I meane) and affecti-  
 on. Secondly consent of speech, or the tongue. Thirdly con-  
 sent of practice and endeavors. For the first of these; The  
 principle of marriage consent must be rooted in the heart;  
 That each thinke and affect the same things; As in *Ezekiel*  
 its saide of the beasts and the wheelles, that when the one  
 went forward, the other did so, and when the beasts were  
 lifted up, the wheelles were lifted up, for the spirits of the  
 beatts, were in the wheelles. So ought it to be between cou-  
 ples, one judgement, one mind, one heart, one soule in two  
 bodies; the spirit of the wife in the husband, and his in the  
 Lord. That which the flatterer saith in the Cōedy, (the hatred  
 of the name beeing removed) that should the wife say to  
 the husband: Sayst thou a thing? So say I. Deniest thou? I deny  
 it too. And in a word; I am prepared for the nonce to agree  
 with thee in all things, good & honest. What is more beauti-  
 full to behold in marriage, thē that wherof it is a Resemblāce,  
 I meane, the harmony betweene the Lord Iesus the head,  
 and the members, to wit his Church? Reade the Canticles:  
 See how the Church ecchoeth her husbands voyce, in all he  
 speaks, see how shee pleases her selfe in his comely propor-  
 tion, attire, gestures! And he againe in hers; how shee depends  
 wholly upon his becke and countenance, joies in his pre-  
 sence



sence, mournes in his absence, reposes her selfe in his bosome, beeing asleep, watcheth his awaking, followes after him, hangs upon him in his departing, longs for his returne, and having lost him, runs after him as one distracted, and bewraies her life to be bound up in his, as *Jacobs* in *Benjamins*. This inward complacence, welpleasing, and welapayednesse of couples in each other, is the very quintessence of marriage peace, and contentment. As in the mysticall body of Christ, we see what an instinct is in them, to mayntaine their owne beeing in the welfare of each other. All envy, wrath, suspition, jealousy, unkindnes, pride, censure, and what soever else favoring of selflove and seperation, beeing odious to them. Each doing his owne service, content with his owne portion, mourning with any that is ill at ease, and glad of their welfare.

Secondly, this consent must be in the speech and language of them both: Its true generally, but in this point specially, That speech is the discoverer of the mind: Looke what the abundance of the heart is, that will vent it selfe at the mouth. So the husband and wife should answer to each other, as *Iehoshaphat* to *Iehoram*, I am as thou art, my people are as thine, my horses as thine. Yea, the speech of each to other, should bee (without flattery) as the glasse, to behold each other in. As face answers to face in the water, so doth a man accomodate himselfe to his friend (sayth *Salomon*) how much more the husband and wife to each other? They should even resemble each the others frame and temper (in the Lord) with all ingenuity. As the beames do represent the Sun, in her heat and light: so should the sweet carriage of the wife, argue the body which gives her influence, even her husbands vertues.

And lastly, there ought not onely to be this harmony in presence onely, but in absence also, even in the way of their Conversation: abroad in company, in duties of Sabbath, of Christian communion, whether together or asunder, such should be the reflexion of a wifes carriage, that all that see her, may see the wisdom, thoughts, affections of the husband in her: not a carriage of her owne, as of one severed

2  
Consent in  
speech, necess-  
sary for the  
married.

2. Kings 3. 7.  
Pro. 27. 19.

3  
Consent in  
common life  
and occasions  
of it.

from his way slighting his, as if shee were wiser; but humbly submitting judgment, will and spirit to his in the Lord: and where there is any difference, so it be grounded, keeping it secret, and acquainting God with it, as shee did when she felt strife in her wombe, that he might reconcile it, and settle it aright in time: For in such a Case, discreet concealment will far sooner reduce them together, then open expression of their differences. The actions of the one should bee the shadow of the others, yea a modell thereof. As it was once betweene *David* and his new subjects, whatsoever liked *David*, that was presently pleasing to all his people; they agreed at an haire bredth. This threefold corde of heart, mouth and worke, is not easily broken.

2. Sam. 3. 36.

*Vses.*

Ans. 1.

Reproose.  
Vulgar guise  
of married  
ones, rude and  
rusticall.

I shall make these three appear better, in uses of the point, to the which I hasten. First then, what bitter reproofe is this, to the most even of such as seeme to stand to Gods barre and triall? I passe by the ruder sort of barbarous people, rusticall and profane, (who never yet came into the garden, where this grace grew) such as passe their daies, eyther in brutish and Nabalish churlishnes, brawling, fighting and quarrelling together; or else consent onely in evill, serving each the others turne, according to those vices they are enclined unto, as the world, to rake together portions for their childrē by hooke or crooke, or pleasures and libertyes, or pride of life, and fashions, or envious pursuit of their *Enemies*, slander, or the like sins of the tongue. I say, to leave such, who would looke for such differences of spirit, and temper, among such as pretend great zeale in profession? A man would thinke, when hee lookes narrowly into them, that they are set as marks of opposition, each to other, then resemblers of their affections, joyes, and desires: verely I have often seen it (to the shame of such I speake it) that among some ignorant couples, whom onely naturall likenes of maners, or civill education hath handsomed, there is found more love and accorde, then among some such, as daily keep on foot the worship of God in their families. Shall I praise them in this? no surely. I know, the sorrow which heerby you procure to your selves, is punishment sufficient for your folly; But you  
must

The D stenti-  
ous or religi-  
ous Couples,  
the shame of  
profession.

must not escape so: but shame you for such contrariety of spirit: Many men and women, beeing so crosse each to other, that they thinke this consent rather a weake and feely fruite of a pusillanimous spirit, yea a shame rather then an honor to their Mariages! And that then they have quit themselves best, when they can whet their teene upon one another, jarring and jangling, and pleasig their froward, and ill apayde spirits, in displeasures and differences. And, can you, or dare you nevertheless, board, converse and bed together, and goe to the house of God, and there heare, and partake the Sacrament of communion, as if there were nothing amisse? Can two walke together except agreed? Or do you cast arrowes and darts, and say, you are in sport! what villanous hypocrisie is this, thus to habit your selves in sin, that the custome of it, should make you senselesse of it, and cause a falling sicknesse of discord, that you know not the way of geting in againe? All day warre and deadly feud, and yet lye down at night, and wipe off each crum, from the lips? Nay, what do such save make the Ordinances of God, covers of their shame & wickednesse! I doubt whether such or these, or they whose debates breake out into separation, so that neither towne nor country can holde thē, are the worse of the two! I say in point of presumption, though their sin bee not so exemplary. What a pageant is this for the Devill to laugh at? how out of measure sinfull is your sin? Tygers and Beares have their agreement, and shall such distempers reigne in the mariages of the religious? Shall fraud and oppression bee found in the seate of justice? or a froward, waspish spirit, in the proper element of peace and consent. Where shall peace be looked for, if you disagree in marriage? If you war and contend, who should agree? Or, who should go about the families of religious ones, to seeke out matches, when as such as these, hatch up a brood, by their lives and examples, more fit for the Divell to governe in, then the spirit of God which is peaceable? Shall such as should one day, judge the world, (if they bee as they seeme) yet be faine to referre the desperate quarrels of wife and husband, to the arbitrement of friends? By which occasion, matters growing to be ript up betweene  
you,

Amos. 3. 3.

Pro. 26. 19.

you, perhaps the coales of Iuniper are blowne to a greater heate, then before, by these bellowes, and the hope of accord set further off, then it was. Surely, as the corruption of the finest bodies, is most loathsome, so are the contentions of such as should bee most quiet, commonly most tedious: for sinne loves to bee out of measure sinfull. So much of this first.

Use 2.  
Humiliation  
to all faulty  
couples.

Prov. 20, 3.

Secondly, this should be abasement, and deepe humbling, to all such couples (out of whose breasts this sinne hath not chased away all remorse and tenderesse.) Oh man! Remember, the Lord hath created thee in his Image, made thee as God to thy wife, a man of more solid mould and frame, able to beare impressions and occasions of discontent. Its the honour of a man to passe by an offence: The Lord abhorres thou shouldst weaken thy selfe by a wilful opposition of a weaker sex; what a poore victory is that, when thou hast matched a feely woman! No, thine honour stands rather in passing by her folly and weaknesse: not in a currish blockishnesse, not in a surly stoutnesse, and pride of stomach, not in a controlling, imperious carriage, and thwarting tongue; This is to betray thy owne strength, and to outshoot the divell in his owne bow. This is to smite all due honour out of thy wifes heart; and, (as oile to the flame) to enflame and provoke her spirit, to be sevenfold worse. Rather doe in such a case, as workmen in colepits use to do, when the candle burnes blue, they suspect the dampe to bee a comming, which would stifle them, and therefore they strive to get out, who can get first, and when the dampe is over, then to worke againe. So, give place to this dampe and distemper of discord and contention, and when its over, then returne to thy wonted course. And, in conclusion, looke to find small fruit of violent striving: For, as *Latimer* said, he that gets the victory here, gaines sorrow, and he that loses, loses peace. The gaines which thou gettest thou maist put in thine eye, and see never the worse: Thou shalt repent thee at leasure, that thou diddest not redeeme thy peace upon harder termes, then the curbing of a base appetite. Thou shalt lose thy sweet words, in thy bitterness,  
thy

thy liberty with God, to lift up pure hands without wrath or doubting, shall degenerate into feare, barrennes and bondage, thy praiers shall be choaked in thy throate, and perish in the uttering, which thou wert once wont to powre out purely, confidently, cheerfully: Therefore obey this charge of God, and prosper. If the Lord bleſſe not thine endeavor, yet, its better for thee, to deny thy ſelfe, and to waite the iſſue with patience, then bootleſſe to ſtrive againſt the ſtreame. The like I ſay to thee oh woman, Is this a life pleaſing to thee, alway to live like a Salamander in the fire? Is this an Element ſo welcome to thee?

Conſider (poore wretch) how thou degenerateſt from thy creation: Thou wert moulded by the hand of a wiſe workman, to be a tender and yeelding nature, the weaker veſſell; and doeſt thou delight in a ſpirit of contradiction? wilt thou reſiſt thy Maker and thy head, both at once? Shouldeſt thou thinke it an honour, to thee, to carry in thy boſome a proud wrathfull and ſhrewiſh heart, and in thy head a ſtinging tongwe? Oh, it were more agreeing to thee, to be melting, milde, and overcome evill with good! If this ought to be done to an enemy abroad, that if he need, thou ſhouldeſt cloath him, feed him: If to him who reviles thee, thou ſhouldeſt returne good language; if to him who would take thy cloake, thou ſhouldeſt caſt thy coate alſo (to ſhew how meeke thou art) that ſo thou mightſt bee like to thy father, who doeth good to the evill: what then ſhalt thou doe to thy husband, that thou mightſt reſemble the Lord Ieſus his tenderneſſe to his Church, whereof thy marriage is a ſhadow? As thou wouldſt that Chriſt ſhould handle thee, ſo do thou oh man, handle thy wife, and thou oh wife, thine husband! Goe together (as once a couple did, being convinced by their Miniſters reproofe,) and breake heart each in others boſome, confeſſe how farre you are off, from your firſt frame, what diſhonour to the goſpell you have beene, and wofull joint enemies to that joint and mutuall peace which both of you ſhould have hatched and nourished betweene you: Beſeech the Lord to ſhed his love and ſpirit into your boſomes, his peaceable, amiable, quiet

The duty urged.

Lek. 6. 27.  
28. 29.

spirit, which can turne your swords into mattocks; and speares into plowshares: who can make the ox and the lyon, the beare and the lambe to feed together, that is, take out your felnesse, and put into you an heart of Amity and consent. Then shall you bee another while for the honor of that Ordinance with equall endeavors, which all this while you have so reproched.

Use 3.

Admonition.

1.

Bee not too  
consistent of  
your selves in  
a temp: of  
marriage.

a King. 8. 13.

And thirdly, let it bee admonition unto both parties; and first, let mee say this, Enter not into marriage, in a confidence of your owne strength when couples first meete together, youth, strength, and carnall Confidence upon their owne meanes, with fleshly content each in other, makes them dreame of a dry summer, and thinke I shall not be mooved; It will be alway hony moone with me: as if the bitterness of an unquiet heart were passed away. But poore soules! you know no more your owne spirits, then *Hazael* did, when hearing the Prophet telling what a cruell wretch he should prove, he asked, Am I a dog? to do such things. You dawb with untempered mortar, which will fall off in frosty wether; But, when experience hath schooled you, and shewed you the discontents of marriage, and with what bitter ingredients, sin hath poysoned your hoped successes; whē husband proves an anthruff, wife an ill housewife, businesse in the world crosse and left-handed, when also cares, feares, losses, charge of children, sorrowes of the wombe, and nursery, bad children, debts and straits come upon you at once, (none wherof you have grace to prevent) oh then! you see that your first merry meeting will not beare off all assaults. And yet, what should I speake of such things? when a base heart in the midst of all contrary mercies, pamperd with the creature, but wickedly proud and unthankful, can and oftner doth cause this woe to couples, more then all adversity! Oh, this canker growes out of blessing, oftner then affliction! wherfore, enter this estate, with selfdeniall! humble your selves, bee as Ephraim, who was as an heifer unused to the yoke, but after, he repented, and smote upon his thigh: Do you so beforehand, and beg armor of God for the hardest: best not of the best, ere you put off your harnessse: the best will alway save it selfe.

Ier. 31. 18. 19.

Secondly,

Secondly, know this, That although the Lord should free you from such disasters, yet marriage of it selfe (without speciall grace) will try of what mettall you are made. Even meer continuance of time, Custome and usuall society, will (by corruption) procure a fulsomenesse, & satiety, yea a wearinesse of each other. Acknowledge therefore that this frame of your marriage will not stand alone, it needes daily props, to keep off an impatient spirit! For why? The meer spirit that is in you, lusts to envie; enclines to crossenes, elvishnesse and self-willednesse of spirit, when as yet there is no vexation without to cause it. What need is there then to ply the Lord with prayer, for the sweet waiting of your spirits, and calming of your hearts? That the peace of God passing understanding may fence or (as the word is) beleaguer and hemme in your soules (or as a garison keeps a towne safe,) may preserve them with the knowledge of God, and possesse them in patience; Alas! let all your whetting and provoking each other, be reflected backe upon your owne selves, fret with indignation, against the Roote within, purge out that leaven; and then your hard hearts shall melt into teares, for each other; spend your time of jarring, in prayer and earnest request to God, for mercy and pardon: That he would take off your rough edge, and make you polished and squared stones, to couch in the wall of this building: which before could lye no way. Oh! the Lord (for ought you know) may make you blessed meanes of each others conversion, that you may blesse him, that ever you met, who so oft have cursed your owne eyes, for seeing each other. Let the fruite bee as God will: sure I am the crosse of an uncomfortable yoake should perswade you rather to spend all your life in prayer then in Rebellion. For its better (if it must be so) that God delay your desires, whiles you are praying, then whiles you are sinning, and stopping the course of prayer.

Thirdly, put on the Lord Iesus, and he shall so furinsh you, that you shall not need to take any more thought, how to fulfill your base lustes any more. Put him on, in his long suffering, meeknesse, bowels of compassion, as the Apostle speaks: which will not only prevent those evils of an un-

*Caveat 2.*  
Pray for this  
sweet gift of  
Calmenesse &  
Am. ablenesse.

*Phil. 4.*

*Luc. 22. 19.*

*Caveat 3.*  
Put on the  
Lord Iesus his  
meeknesse.

Rom. 12. end.  
Coloss. 3.

quiet, and unsavory spirit, through a well payde heart: but, also will teach you to beare and lie under your Crosse, and to bee as God will have you to bee. Fight not against God, but put on the Armour of peace, as a Breſtplate, to beare off all the darts of distempers. If the Lord will not be entreated one way, ply him another: Remember an heart armed with holy Resolution in this kynd is shot free, and able to conquer a city. The patient in spirit, is better then the hasty, and the end of a thing is better then the beginning. Patience carryes with it, halfe a release, it is (as it were) boot in beame. If then, thy wife and thine husband cannot be wonne to consent, yet, if thou canst possesse thine owne spirit, thou shalt conquer hers. The best victories are by yeelding in this kind. Strange is the nature of a quiet spirit: it must prevaile at last, because it will wayt, till it have no nay. But especially, it hath this power in it, to quench any fiery dart, far better then any resistance, and wrath. If Cannon shot light upon the Wool-packe, it loseth his force: but if upon a stone wall, it batters it to peeces; and a soft answer puttes away wrath. Bring Iesus into this ship he will allay all the waves: bring this *Arke* into the campe of debate, and it will make all whitt and quiet: when the Whirlewind ariseth suddenly from the heart of an unquiet man or woman, and like to that tempest *Iob* 1. assaults every corner of the house to ruine it; yet, if this spirit of a soft voyce encounter it, all wilbe soft and calme on the sudden. The cause why the house of *Iob*'s children fell downe, was, because it was such a wynde as beset on every syde: So it will fare with thee: If when one wynd is arisen in the house, the by & by another be up in the other corner to resist it, woe to that house. Then is the season of thy Calme O husband, when thy wives heart is up in heat: and then of thy quiet hert (O wife) when thy husband fumes & storms. But if both be up at once, be thou (O man) the wiser, and say, Its now out of season for mee to meddle. Else thou wilt throw downe thine house, and destroy thine own peace. The second blow, makes the fray: therefore while the cloude is as a mans hand, little in the entry, give over betymes, ere it

1. King. 18. 44.

cover the whole sky: & cause such a tempest, as cloudes when they



they follow raine, which is a continuall dropping: and make sicke wether for adoe.

Fourthly, if the Lord exercise thee with this following **croffe**, be ware lest thou forsake his way, and through tedious discontent, consult with flesh and blood, to use carnall shifts. It is not thy violence, to go to worke by strong hand, to beare downe thy wives streame, by a stronger one of thine owne; by eyther threats, or much lesse blowes, (a base remedy, and which I wonder should eyther come into any wise mans thoughts and pen to advize, or heatt and hand to practise) or any other Policie of shame and disswasive, which God hath blessed to effect it. If he had, it had surely more prevayled, then it hath. No, its the onely victory of heaven and grace; whatsoever fleshly Wisedome, and rashnes or device of man, hath or may practise in this kind, I speake not: extremities may plead excuse from the greatnesse, but not the realnes of the sin. Nor yet do I deny but that a carnall way ( for the present ) may helpe against the present occasion. As I heard lately that a man put to his wits endes, agreed with his friends in London, that dwelt neer, it seemes, that when they heard the Drumme sound from his house, they should all make hast to take his wife in her scolding veine, and so shame her. So they might cut off a finger, but who shall mortifie the spirit? surely the Drumme comes short of that cure, and a woman will scorne to yeeld up her weapons at the sound of such a charme. No, alas! As the Popes blessing makes no Armour of prooffe: so neither is any Medicine of mans devising, shrew, or scold prooffe: for a suddayne they may please by their violence, but at time of yeere, the maladic will have his course. To this, I might adde a contrary extreame of carnall wit: That husbands thus matched will seeke to flatter and demerit their base wives, serving their owne wills, bee they never so wastfull, and proud: suffering them to be all in all, to carry all the streame, and to throw house out at windowes, and all to winne them to some indifferency, slavishly subjecting themselves to their usurping, and domineering spirit: They (forsooth) must buy, sell, let, hire, take all and pay all, staying off their husbands

'Caveat 4.  
Renounce not  
God to use  
Carnall shifts.

from intermeddling, save at their owne curtesie, what they shall weare, spend, or carrie in their purse : Others, will redeeme their peace, by casting all the tacklings into sea ; let their wives jolly and ruffle it out in what maner, measure, or Companies they themselves please to spend at their pleasure, keeping their husbands at a becke : yea, suffer them to keepe and harbour Varlets under their noses to defile their beds and family with filth and bastardy : and all that they may bee rid of unquitenesse. And when upon these termes, they have bought repentance too deere, then they must either die in sorrow, or live with basenes and dishonour. In general I like your patience (for some yeelding doth well) if limited : But, your cowardly, base heart, distrusting Gods waies and method, except you releive your selves by sinning, that I abhorre, and affirme the remedy to be farre worse then the disease.

*Caveat 5.*  
Keepe each  
party the  
bounds of his  
place.

Fifthly, I warne all couples, that they runne not beyond the bounds set them by providence, to intermeddle with the affaires concerning each other. Its the folly and boldnesse of many women, to be so curiously prying and pragmaticall, about their husbands matters, ( which concerne them not to busie themselves about, but to rest upon their fidelity, except they see just exception ) to be so inquisitive into their actions, companies, and occasions, so jealous of them ( unjustly ) that, although I allow not of the effect, yet I say, its a just provocation to the spirit of a wise and innocent man, to differ from his wife. And againe, many foppish husbands doe so intermeddle in the Element, and about the peculiar employments of the women, taking upon them the menaging of their Cookeries, their dayries and housewifery, as if they must have an oare in each beate. What wife woman would not break into a mixt passion of fulsome indignation and contempt ? What husband would not bee carried to extreame discontent ? God hath appointed their station to them both, the one, without, the other within : lest by idlenesse and sloth, they wanting their severall workes, they should waxe unsavory, and lie open to forraine vice : But this is to turne the ordinance topsy turvie, and in  
Read

stead of not doing, to overdoe, and cause discord at home. Therefore keepe your station: provoke not each other, which gives occasion (of times) of that mutuall curiosity. Mutuall consent will not consist with mutuall satagency in this kind. To this, I might adde another caveat, against the darkenesse and closenesse of carriage of couples, each to other, which doth breed this evill spoken of. For, though each party is to be trusted in his or her owne sphere, to act and deale: yet neither must forget other, to beare an equall share in the common welfare; and therefore, to conceale themselves and walke aloofe as in the clouds, one from the knowledge of the other; as never to impart their mutuall affaires, never to communicate together, or consult each with other, what is it, but a despising of that equipage; and equality which marriage claimes? what is it, save provoking of each other, to turne a mutuall spirit, into a private one? To turne equanimity of love (that thinkes no evill, but construes all in the better sense) into jealous suspicion? what imports it, save that their waies are unthrifty and unhappy, so that they are loth to discover them, till all be too late? And then at last, endlesse broyles grow upon such affected secrecy, and a necessity of violent sparing, lest all should perish: both extremities, to be shunned by all wise couples.

Sixty, as the Proverbe saith, take not counsell in the combat: for then, there is no season for counsell, then the spirit is in the power of passion, and temptation present, as a bowle running downe the hill, is in the power of the descent. Take counsell therefore before, and use thy skill in preventing that which is hardly endured. Observe thy husbands frame oh wife, and thy wifes oh husband: Study each others natures, and count it thy wisdome and vantage, by that thou shalt easily guesse, both what may provoke & also prevent it; and, what may both content and so procure it: But they who let all goe at six and seven, suffer the upper milstone to runne upon the nether, they may bee sure the divell will see there shall want no corne, and then there will be grinding. Studious shunning of occasions, with wisdome and

*Caveat 6.*  
See prepared  
for the hardest,  
before.

pious

1 Sam. 25.

pious caution, hath in time wrought many an unquiet heart to some calmenesse; except there be so cursed and churlish a nature, as delights in distemper, even to chuse, and would rather die fighting with it owne shadow then be at peace. I say, when a *Nabal* sees an *Abigail*, watch her opportunity, loath to provoke him in his madnesse, willing to hold off whatsoever might disquiet, and further, what might please and satisfie: how can he, but at last breake his heart in her bosome, and say, come my deare wife: thou art more righteous then I: for I have sought thy grieffe, but thou hast overcome me with thy wisdome and meeknesse; thou hast heaped hot coales upon the head of a froward husband, and made me ashamed to behold the ugly hieu of my passion, in the glasse of thy meeknesse and discretion. And this for Admonition.

Use 4.

Exhortation  
to the married  
to use cordiall  
Consent.

The last use briefly shall be Exhortation. Strive, all ye husbands and wives, who seeke to live in godlinesse and honour, to establish mutuall amity in your spirits, and consent in your conversation. Alas! husbands and wives should be as two sweet friends, bred under one constellation, tempered by an influence from heaven, whereof neither can give any great reason, save that mercy and providence first made them so, and then made their match; Saying, see, God hath determined us, out of this vast world, each for other; perhaps many may deserve as well, but yet to me, and for my turne, thou excellest them all, and God hath made me to thinke so. (not for formality sake to say) but because it is so. When I consider, that, we are not met onely, but met as we should doe, not as many mismatcht ones are, meeter for some other man and woman, then each for other; so that we can say as he in his Motto, what we are, we would be, and would be no other then we are; the onely meet ones, for one another; oh then! how it raises up my spirit to admire and magnifie Gods dispensation! Oh, if it were thus, how sweet were it to see married ones to live together! As the Arke carried by the power of God, above the highest mountaine in the world, fiftene Cubits, so should mercy carry them above all contentions and garboiles, that they should

Should know no such. As they say the tops of some high hills are above the middle region, and so above all those vapors offrosted and snow, and wyndes which inferior groundes are infested withall: so, so should these bee above far worse: and behold others beneath, molested with such things, even with wondring at their happy escape. And as all the hills and dales, which make the parts of that earth where they are, unequall: but cannot hinder the roundnesse of it, because the circular figure of the whole, swallowes up all particular unevenneses, into it selfe: so should those passages of unequality betweene couples, here and there passionate heates and dissentings each from other, be drowned in this consent, so that they should vanish as cloudes without rayne and storme, though not without some darknesse and lowring.

And, if ought did befall otherwise then meetly, how should each outstrip the other afterward, in humiliation and Repentance! Oh base wretch (shouldst thou say) should I bee weary of welfare! Should I returne to nourish secret poyson in mine heart, to hazard my precious peace? and should I venter all upon a cast, to try whether mine bee mine owne, or not? Shall one dead fly defile a whole box of precious oymntment? No farre bee it from mee to forsake my fatnesse and sweetnes, by which I have cherisht the heart of God and man, of wife, of husband, (like that bramble exalting it selfe above the trees) to beare up my selfe above, against each other, by confusion and discord? No: Farre bee it from us, to suffer the noyse of Hammers, Sawes, or axes to bee heard in our Temples hereafter! wee were squared in Gods mount by his workmanship, not needing now any such edgetooles! Rather let us be like him, who was typified hereby, whose voyce was not lifted up, nor heard in the streets, who never trod upon a bug or worme to kill it, brake not the bruised reed, nor quencht the smoking flaxe. As he the head of his Church, is to his Church, so will I bee to my spouse and beloved, amiable and consenting. Enough to marriage is the necessary unavoydable greefe of it, such as must be in it by Gods allowance, for triall: I will not seeke to adde needlesse to necessary, but pull away, as much as I can: and

What is to be done by both after a difference, even to repent and be humbl. d. Iudg. 9. 9. 13. 1. King, 6. 7.

Esz. 42. 3. 4.

M th. 18. 7. when the needlesse is takē off, then shall the necessary be the better born. Offences must come, occasiōs wil arise: Pharaō's owne privy chamber cannot be free frō frogs, as well as other common mens: & the sweetest May-moneth may have frosty mornings, and cold evenings, yea there wil be sad dayes and sorro wfull affronts at one time or other; able to affront the most peaceable: But the peace of God and marriage, which passe understanding, the peace of Conscience and family, running in a streame together, will keep the heartes of the good, so firme, and stable, that they will lose their willes and humors ten tymes rather then this jewell: And if, when all is done, there must some dreg of old *Adam* cleave still, it shall not bee for hurt, all shall turne for best to the peaceable, to searce all which is in their hearts, to keepe them humble, to exercise selfedeniall, and to teach them, that the best marriages upon earth must have their eyesores, lest we should say its good being here, for the best and purest peace wil bee in heaven, where there shalbee no such relations as these, but all fulfilled in our eternall conjunction with our head the Lord Iesus. Also it must teach them, even when the weather is most contrary, yet to imitate the skill of the Marryner who will not strive against the wyndes, but rather coast, and fetch a compasse, to gaine ground and further his travaile.

Conclusion of  
this myne  
dury.

And so I finish this last of these mutuall duties of the marryed, which is consent. Ensue peace with all, especially with your selves: Ground it in that peace with God, to pardon and accept you: and this will be as the rush growing in the mire, a peace alway maynteind by a better, never fayling. Walke according to this rule, and the peace of God shalbe with you. Try no carnall conclusions, tempt not God, be not weary of welfare. Though it should turn from you, yet follow, & take it by the lap of the garmēt; hold it fast; its the free-simple of good couples: Let it rule & overrule, to forgoe any thing rather then it. They who angle with golden hooks, had need looke to it, lest if they lose their hooke, all their catch equall not their losse. And so doing, consent shall make your marriage honorable; till it bring you to enjoy that  
peace

peace and blessed consent of Saints in glory, which shall be a perfect sweet without any bitter, a life without end. And so much also for this Chapter: and for these 4. Duties mutually concerning Mariage, for the preserving of the integrity and comfort therof.

## C H A P. X.

*Returne to the Personall offices of each party. And first the husband. His first duty handled, To bee a man of understanding.*

**H**AVING handled the joint duties of both, we come to lay down the severall duties of either party in marriage: And what great difficulty will there bee in this latter, when the former is once settled. As in a fagot, each stick is kept streight and whole, while the band holdes: so, let the married parties once be united in the former duties which stande in equality: it wilbe no difficulty to mainteine these which are peculiar. When as once the retreat of the armie of souldiers is made sure: ech souldier fights merrily in his ranke. So heere the maine worke being dispatcht, & mutuall security being given & taken each from other, of religion to God, of love to each others person, of Chastity to Bodies, of Consent in the life and whole course, what hardnes can there bee in the residue, for particular offices of each other? The nave of the wheele being strong, the staves well fastned: how easily will the wheele and orbe of it run, and what a sweete current will there bee in the same? Touching the particulars then first of the man, then of the woman (for both must manage this common stocke of honor by their personal indultry.) The mans first dutye, is, to walke as a man of understanding with and before his wife: that is, so to abear himselfe, that he may sweetly strike into his wyves spirit a due reverentiall love and esteeme of his person and Headship, for the vertues of an husband: such as may satisfy

Coherence of the points.

First Peculiar duty of the husband to be a man of understanding.

her to bee a meete guide of her life, by his gravity, stayednesse and Prudence of carriage. That her heart may tell her in secret, myne husband is indeed a man of understanding. An husband, who would save the stake of his owne honor, should set downe that for his Maxime, let not thy wife despise thee: for if once the womans heart despise her husband, the whole frame of marriage is loosed. This is *Peters* counsell to husbands: Likewise ye husbands dwell with them, according to knowledge, or understanding: he seemes to contract all the worke into this comprehensive rule, in a generall sense; as if any branch might fitly be deryved from it: But here I take it for the first speciall gift of the husband, as an head. He that hath a good head-peece, is a man of good understanding and judgment: (thats the peculiar vertue of the head) for as its the highest of the members, so it is to leade and guide the inferior powers of the soule & the members: In the heade is the eye, which outwardly leadeth the latter, as the braine and wisedome is within, the which guides the former. In that semblance is this gift of understanding, the most peculiar to the head, the husband: the wife must follow, as the will and affections, and members do follow the judgment. There need be no more proofes of the point, reason convinceth it sufficiently.

Particulars  
wherin it consists.

First in what  
it consists not.  
Dan. 4 30.

I  
Not in an high  
spirit.

The greater question is, wherin this Duty of understanding consists. For the answer wherof, I thinke (as he once being to teach the art of Memory first would teach the art of forgetfulness) it were best to shew what it is to walke as a man of no understanding, and then the positive. First then to walke understandingly, is not to walke aloft in the pride and vaine conceit of thy selfe, saying, to the wife, as he walking in his pallace, Am not I great *Nebuchadnezzar*? So? Dost thou not know (wife) that I am the head, & set above, made to rule? That thou art made of my rib, and for my use, and not I for thyne but for mine owne ends? yes, I will have you to know it too, that I am a man by my self, and am able to menage a woman better then shee. Nay, first learne to understand thy selfe, ere thou proove a man of understanding to thy wife. A man of understanding, is (as *Salomon* speaks)



speaks) of a coole spirit, not a proud, insulting and domineering spirit : he that is such an one, had need of such a woman as to his cost, may teach him to understand himselfe better. First learne to rule thy selfe, if thy will be too strong for thy wit, & thou art hurried by thy lust, against thy knowledge: As the Apostle sayth of another, he that cannot rule his own family is much lesse able to rule the Church of God: so, he who hath not understanding enough to rule himself, is very unfit to rule a woman. That husband, who standes upon it, that he will Lord it and bee all in all, beare sway over his wife, as his underling, and who shall controll him? may perhaps (when Mistris Experience hath well awed and tawed him, repent of his lording it, and wish, his understanding had lyen another way. Adde to these, such as wilbee ruled by no other mans counsell, save their owne, and yet have little of their owne neither (a true marke of a Foole) but rashly rush upon their dealing, and affayres, saying, What I doe, I will do, what I have written (as he sayd) I have written: my will shall stand for my Law; proove it for better, or for worse, I am resolved to doe as I list and what is a mans libertie, but licence, to live, to speake, & go to worke as him lists without controll, as they, Psal. 12. Is it not lawfull to doe with mine owne, as I list? If I give all I have away, who shall gain say mee?

Pro. 17. 27.

Tim. 1. 5. 5.

2  
Not in a rash  
selfwillednesse  
Ioh. 19. 22.

Psal. 12. 4.

3  
To know but  
not practise.

4  
Not to give  
way to good  
Counsell, but  
no following  
it.

So againe, this is no understanding, for an head to get some shreds of religion by the end, or to be able perhaps to speake of a Sermon, or to pray, or reade a chapter (which yet many such do not) or keepe some shew of a Sabbath; But, to neglect all the practice of his knowledge in his life, to expose himself to all loosenes of carriage, basenes of example, living within doores curiously, spitefully, without doores shiftinglie, cunningly, deceitfully & offensively: Moreover neither is this to be amā of understanding, to seem to give way to good counsell, to hearken and nod to good advise, to give faire wordes; you say wel indeed good sir, & speake to very good purpose, to shew no verball resistance; For of this sort there are many, who yet have no power at all, to amend: but having prayed the man, yet turne their backes, and doe as they did be-

fore, not stirring an inch. They moove upon their center, as the windmill round about, but stirre not one hayre from it: Oh (sayth one,) a very facile man, and easie to be handled! True, but harde to be changed: he hath a tricke for you, worth ten of a rebellious refusall: for he will say as you say, but doe as he listes. To end, neither is it any marke of an understanding man, to be able to give counsell to others, either in Gods matters, or the world, or, to make others to say, Oh! this man is of great parts, and deepe understanding, see what wisdom and experience he hath gotten! whereas all this while this wise man, whose head is aloft in his counsell to others, falles into the ditch for lacke of taking counsel himself. He cannot guide his owne way, nor order his owne conversation aright. In generalls he is very free and full, because he is carried onely to the object of truth and judgment, till you come to particulars, and then occasions of his owne profits, will, pleasure or ease and ends doe so hamper & enstarle his spirit, that this man with his great understanding becomes a very foole, for lacke of a speciall wise heart to apply knowledge to his owne occasions: as *Sampson* was able to judge *Israel*, but his lusts and passions cast him out of the rule of himselfe. These then, and the like argue no man of understanding.

Second branch  
what is to be  
a man of un-  
derstanding.  
1 King. 3. 7. 9.

I.  
To renounce  
our owne un-  
derstanding.

Pro. 30. 2.

Secondly therefore, he is a true husband, and a man of understanding, who first hath denied his owne wisdom, and is abased before God in the privy of his owne wants, and inability to manage this great affaire of Marriage, or to walk before his wife, as a man of understanding. To say of this, as *Salomon* did of his Government, who am I Lord, that I should walke before this great people? To say as holy *Agur* did, Doubtlesse I am a foole, and the understanding of a man is not in mee: *q. d.* I have not halfe the wisdom that a man of my condition had need of. I say its one step to an husbands understanding, to be convinced of the defect and disproportion of his abilities, to guide the way of marriage. To thinke of it neyther so highly as if it were above his possibility to atteyne, nor so low, as if he had enough and to spare for it. *David* being nominated to be *Sauls* son in law, did not vaunt himself

himself in his abilities ( as *Abſalon* after did, but ) ſayd thus, Thinke you it ſo eaſie a thing to ſtand in this relation? And *Abigail* a woman affirmed by a judicious man, to bee of great counſell and underſtanding, yet thought not her ſelfe ſo: but being ſent for, to be *Dauids* wyfe, answered, *Alas!* I am more fit to be an handmaide to waſh the feete of the ſervants of my Lord! I ſay this holy humble diffidence in our ſelves, is a ſurer marke of an underſtanding man, than the former. Eſpecially when the ſenſe of a mans nakedneſſe, carries him to God, to pray (as he did) oh Lord, I beſeech thee, give to thy ſervant an underſtanding heart! This pleaſed the Lord well, that he aſked this onely, not other matters for his owne ends, long life, riches, honor: ſo, if thou ſue to God for ſuch an head peece of wiſedome, as might guide thy marriage courſe aright more then for welfare and jollity in the world, its a ſigne that the cheef thing is more prized, then the inferior. So ſecondly to be a man of underſtanding, is, to be a ſubject to God himſelfe, ere thou undertake maſtry over others: To ſay with that centurion, I my ſelfe am under Authority, I come to the bar my ſelfe, and give account of my head ſhip; I am fellow ſervant with my wife, and I have a Maſter in heaven my ſelfe: it behooves mee to uſe my headſhip ſparingly, not to Lord it, leſt I be ſcorned my ſelfe, for taking upon mee in that office which hath more ſervice then worſhip tyed to it: my Rule over my wife is not imperious, but royall and Princely, not over an underling, but copartner with an equall: ſo that, if with all my underſtanding I can bowe my wifes will, by a milde perſwaſion, not by auſterity, I have quitted my ſelfe well.

Thirdly to be of underſtanding, is to be more ſenſible of the burden and worke of Marriage, then the honor of it. I ſay, to apprehend what coſt and care belongs to my wifes ſoule, how to mould it unto true lowlyneſſe & meekneſſe for God; (which is of great price with him) to inſtill the principles of Chriſt and ſelſdeniall into her, (or to nourish them if already inſtilled) to cauſe her to ſee into that ſcope and view of Religion, which, is the change and ſubduing of her will to God. Oh, what a worke is this, and who is ſufficient for

1. Sam. 18. 18.

1. Sam. 25 41.

2.

To be firſt  
Subject to  
God, and ſo  
govern others,  
Math. 8. 9.

3.

The third.  
To be more  
ſenſible of a  
burden then  
of an honor.

for it? were it but to menage her outward man and carriage towards my selfe, towards her children, in her family, and before others, in point of subjection, love, and wisdom, oh it exceeds my understanding! it exercises mee with more thought then all her portion contents mee! Oh! I must carry her to God, and commit her to him, to be trained to this great busines! Lastly to bee a man of understanding, is yet a point of further extent; For such an one, is of an excellent spirit throughout, a man framed by God within & without, with a spirit for marriage, a spirit of cheerfulness, discerning, diligence, dexterity to devise and dispatch also, humbleness, courage, and patient enduring. By these, such an one first orders his owne personall way of religion, conscience before God, conversation in tongue, dealings, and example before men: Then nextly he walkes before his wife, as a wise man ought: And, he attempts not to rule others before he have got the upperhand of himselfe; But, having begun (as Physicians doe sometime) to try conclusions upon himselfe, then he prescribes to others, I say that these and the like Graces, concur, to qualifie a man of understanding in point of Marriage; as (God willing) in the sequels, shall more fully appeare.

4  
To be qualified  
with a Spirit of  
all sorts, as oc-  
casion requires

Particulars of  
this generally,  
two.

I  
It appears in  
matters of  
God.

For which purpose, let this further be enquired into, in what maner things consists this vertue of a husband, walking as a man of understanding toward his wife? I answer. In these two, first in matters of God, then in such as concern the married relation. Both these will procure and mainteine the honor of marriage on the husbands part: and, the contrary, will proove dishonorable. For the former, I will here touch it only so farre as the purpose of the point requires: And first, its requisite for the husband to handsell his understanding with the matters of God. That he count it his crowne, first, to seeke the Kingdome of God, and that for it selfe; and from the favor thereof, as one well grounded in the Scriptures, to be able to expresse his knowledge to his wife till she conceive the like: And, having so done, that he set himselfe to walke accordingly towards his wife, both in the generally, to instruct, admonish, comfort, resolve, support her,  
and

and in speciall in all private or family duties, to be her mouth to God, and to present to him the wants and petitions of all that depend upō him. Both indeed ought to know, they have severall soules to save, and not to wrap up themselves in one anothers grace: Both ought to be a spirituall body of Christ, annoynted with his prophecy and Priesthood: yet, as the man is the Image of God in speciall, and her head, so ought the Consecration of God to rest upon him, in more abundance then upon her: that shee and all the rest may be replenished therewith. So that he (for his part) must be as her Priest, and his lips must preserve knowledge for her: To give some two or three instances of this point. First for the discharge of family duties (wherof I have spoken before) he must purchase for himselfe an horne of oile, not onely (as one saith) for his vessell to be savory, but for his lampe to shine. My meaning is not to force such knowledge upon him as is ministerial, exact for degree (God requires no service beyond the ability and Talent received, be it one or three) Its not required that he be an interpreter of the Scriptures; hat he gather punctuall doctrines, to cleer doubts & objections, or to make distinctions & applications beyond his calling: & object: This were but to make the Family duties a stall to vend himself upō, & to pride himselfe in his parts & endowments (as many have done so long,) while at last thinking themselves too sledge for their owne nest, they have boldly leapt out of their shops & Trades, into the pulpit, thinking themselves as meet to preach as the most able Ministers; no, in no sort: (I know there is difference in men for their skill and understanding in matters of God, and for sobriety and humblenes of spirit, whom I much honor, and desire not to trench upon, or discourage any Governors in this kynd, especially in such a profane world that runs a contrary streame:) B it impartially I desire to utter the truth by so just an occasion: and this I say, Its enough for a private person, to insist upon such points of doctrine, and especially of Catechisme, as he hath by his carefull attention, heard in the ordinary course of the publique Ministe ie handled; to cull out such, and to impart them to his wife and family, in a familiar manner,

upon confessed groundes, and upon easie texts : whose sense and scope is plaine and undoubted; therupon, fastening such exhortation ; admonition and watchwords as best befit him to utter who should be best acquainted with the state of such as are under his rooffe: rebuking sin, pressing duty; but otherwise as for texts of darker nature, abstayning from them, and leaving them to a publike gift of interpreting: which is abler to rectifie judgment, and answere doubts, and settle the conscience.

Secondly, he is to apply himselfe to his wife, as a man of understanding, in the private way of her soule, helping her out of her feares, answering her doubts and questions according to the light he hath received abroad, to reconcile their timorous and scrupulous spirits to God, by the promise, so oft as they stagger, & to enlarge them with those comforts, to acquaint them with such directions for their walking with God, as themselves have had experience of in their afflicted conditions, to fellow-feele them, to be afflicted with them, to conferr with them about their growthes or decays, their slips and recoveries, and so about the fruite of their both publike and private worship and service of God: to satisfie them in any such difficultyes and dangers as they meet with, and so to helpe them aswell in the extraordinary duties of humiliation and Thanks, as occasion requires: of which I sayde enough in the joint worship of God before. And so thirdly (to conclude this point) he is also to bee a man of ability, to encourage, hearten and quicken his wife in respect of any outward burdens she undergoes, to condole with her in them, to underlay her (as the beloved in the Canticles) doth his spouse, that so two may beare that which one cannot, and the toile may be the more cheerfully undergone, when she sees, that her heade steps in to his uttermost to bear the brunt, and discharge her from the dint of trouble! Alas! how farre are most husbands from this course? where are they whose understanding, humblenes and love seekes the good of their wives herin? how seldome do they apply themselves to such publike ordinances on the Sabbath or weeke day to enable them in knowledge? or seeke the helpe of Mi-

nister

Cant. 3 3.

The backwardness of most husbands in this kynd.

nister or other to guide them? Or put case some heare or note Sermons ( which now is growne each mans case, and not amisse except they finde that the gaine of writing marre the power of the truth in their affections ) yet they shut up all presently in their Note-lookes, without meditation or aiming at the purchase of a lively stocke, of understanding; nor thriving upon their hearings, by prooffe and experience of that they know? Or if they have knowledge, yet how furly and conceited do they grow, drawing their wives rather to errors, and fancies, and busying themselves rather, about matters beyond their reach, and of lesse consequence, ere they be grounded in the maine. How sad are many women for their want this way, that alas! when as they aske their husbands at home, they are little the better, if not much discouraged! Their husband eyther despising the light of knowledge, and so walking like blocks and idiots in all matters of God: or else filling themselves so with other trash, that knowledge runs over, and is spilt upon the ground: or if they have light, yet resting in generalities, never comming to the experience of the way of God, or life of faith. And by this, they wax barren, & tell their wyves, they are no Preachers, they must go to Ministers, if they will talke of such matters, for it passeth their skill to deale in them!

Now secondly touching the Mans understanding in the matter of the worlde, or marriage affaires: He must be as the guide of her youth, going in & out before her: able to direct her way and course with wisdom; not only in point of obedience to God, but also in circumstances, and matters indifferent: for her company, for her solitarines, for silence or speech, shewing her what her person and place will admit and beare, that she doe not either over or under set up, or cast downe her sailes, but live within the boundes of her place, for her company, attire, household furniture, expences of children, what is pure, modest, sober, of good report, what not; who are safely to be conversed with, and trusted in so bad a world as we live in, who to be shunned: he must be her eye to see by, her hand to worke, her foote to walke with, to discern things, and persons, how they differ: And these

2.  
Vnderstanding in matters outward  
r qualite for  
the man.

things shee must not onely learn by the eare frō his discourse but discover by marking his practice & example: Beholding in his glasse an image of understanding, how wisely he can conceal things not to be uttered, how warily prevent danger to life, name, state: how he can avoyde the snares which are layde for him; how he shunneth ill company, remooves offences from the bad, keep peace upon good and safe termes with all men, handle busines of weight both without equivocating, and reservation of an ill conscience; and on the other side, without betraying himselfe, and exposing himselfe to hazard: and in both how he preserves innocency, and uprightnesse. Besides these, shee may behold in him, neither on the one side cowardize in a good cause, nor in the other, folly in the bad handling of it: how close and secret he is to them that are faithfull friendes to God and himselfe; how he is neither basely niggardly, nor yet vainly lavish: that he is neither lightly credulous, nor yet sinfully distrustfull: in his liberties, neither taking the uttermost, nor yet scrupling the moderate, and law full: Thus I say when shee sees the image of God shining in his understanding and behaviour, shee shall be farre from despising him, at least justly, for grace is honorable, and makes the face to shine, even before such as have little good in them; much more such as can observe it; Nay more, shee shall honor him, as her head, see cause of entirely loving him, devoting her selfe, first to God in thanks, for such a blessing, and then to him in all loyall affection. No woman save a *Micol* can find any disdain in her heart of such an husband. And, (which is the crowne of all) shee shall represent and act her husbands vertues, upon the stage of her owne practice, and conversation. So much for this second.

*Vsc. I.*

Reprooffe.  
Husbands not  
walking as me  
of understanding  
to be  
blamed.

Pro. 24. 31.

If this be thus, how much to blame are many husbands of all sorts, we Ministers, you people; who in matters of God suffer their wives to live at randon. Because they see it requires some labor to manage the soules of their wyves, by that neere Communion I have spoken of, therefore they plucke off hand quite from boorde, & leave them wholly to themselves to sincke or swim. The very gronde of the sluggard doth not so speake against his sloth, by the briars & thistles wherewith

its



its overgrowne, as the soules of these mens wyves, by their profanenes, and their lives, by their immodest & rude behaviour. So, themselves can hold bodily welfare, farewell, sleep and play, and lye downe in an whole skin; what care they, what becomes of them? How many inclinations are there in some tender plants (at first marriage) which through the neglect of husbands, vanish. How many sweet parts and graces which lie and ruste, for the want of good improvement? how many blemishes and wants (which wise and reasonablenesse might redresse) are suffered to grow remediable? how many husbands might say of their wives, as once a shrew sayde of her husband, shee could have lived sweetly with him, if shee would? meaning it was not passion, but a spiteful heart which hindred it; so, its not ignorance, but a base & lasie heart which doth this: had they bin worth their eares (God seconding thē) they might have improved them sweetly. And how gladly would such wives have blessed God, for their counsell, if they might have bin beholding to them for it? what honor had they got for their instrumentall help to convert, support & save thē? If thou do not this work, how canst thou say, thou lovest her, or thy heart is with her? Surely thou shalt pay the sad shot of her sin; If no place in thy house, bed, board, closet, walke, can witnesse for thee, if any common worke steale away thine heart or leasure from helping her: If she run into riot because thou staydst her not: how just is it, that thy life goe for hers, wherewith God betrusted thee?

Secondly, how great cause is there that some bad husbands should tremble to consider that they have bin so far frō guiding their wyves with understanding, that alas! they lack all wisdom to guide themselves. So that, if their wives should be so unhappy, as to tread in their steps, they must of necessity fall with thē into the ditch of all error & profanenesse. Alas! how full is the world of women, (not the worst for disposition & hope of good) who yet through ill planting, (because they see that else they must live a dismal life) not only stumble at the threshold and go not one step forward, but ten degrees backward: being faine to comply with their

¶ c. 2.

¶ error.

Husbands who cannot guide themselves worse.

husbands, and waxe tenfold more the children of the devill then before? what is more easy, then for a weake Chamæleon, a faint and weake creature, to resemble the colour of each cloth its laide in, when they see no feare of God, nor reverence of man, care of Sabbaths, conscience in dealings, favor in examples: to fall to the like? especially fynding a sweetnes and welpleasing to the flesh, and nothing to gainesay it? How basely dare they speake of sincerity of the ministry, how vaine, frothie and fashionable grow they, their husbands reading them the lecture, and as *Abimelec*, saying, what you see mee doe, do ye likewise. How full is each corner of *Lamecs* desperate varlets, who act villany, wrath, rage, envy, worldlines, pride, and scorne before their wives to cast them into the like mould of wickednesse?

Use 3.

Instruction.  
Many wives  
justly stumble  
at the folly of  
their husbands.  
1. Cor. 11. 14.

But, if it fall out, that there bee any more wisdome in women mucht which such *Nabals* to observe and judge aright; how can they chute, but underprise them for want of understanding? Is it wonder, that a woman (except very humble) should extremely vilify such an head? Doth the Apostle justly reprove men for wearing shag hayre (like women) and for shaming their head, or being ashamed of the glory of God, (which they resemble by the uncovering of it) and shall not these dishonors of their headship much more be condemned, (as in this matter of walking like men of understanding before their wives?) yes surely: its no wonder that their complaints against such husbandes, are so frequent, & that they can nourish so little honor in their hearts toward them, who powre out so much contempt upon their owne heades! I do not patronize such women as do so, but yet their disdeyne is in some sort veinall, against them who do so violate the Ordinance! what a clog is it to be matcht to a man who in stead of stayednesse and due wisdome, is not so much as sensible, when he is told of his follies? So openly ridiculous, that (as oile in the hand) it bewrays it selfe to all men? So shallow-braynd, sickly, easily led aside by any bad counsellor, to any loose, uncleane wastfull courses? who makes as many promises, as he hath fingers on both handes, and that daily, but breakes them before he go to bed? what wife

Passages of  
folly in hus-  
bands.

wife woman can endure it, to see him who should understand himself, obee so feely, credulous, in judicious, that each base cheating companion can cofen him of his wealth, rob him of his money, make him drunke, and picke his pocket? Such a foole, as will lend every man he meets with, that wold borrow, not shillings, but poundes, without any band save a bare word, as good never a whit as never the better, to such as are not worth that they borrow? what indignation would it moove in a woman, to be compelled to follow her wife husband to the Alehouse, to gaster him thence from drinking and revelling, spending of his time, thrift and honesty? making her selfe a By-word, to pull him from the pipe and por, to avoyde worse dishonor? Nay and yet to availle little also, but even to see her selfe sinking and perishing by peece meale, while she beholdes in him the cause? when he followes him that leads him to the stocks?

Or what wife woman could endure a foole within doores, so full of passion, so talkative, so contentious with children and servants, so weake in government & in his pangs, so hayle-fellow well met with his servants, fond and apish with his maydes, readie to traduce his wife in the hearing of strangers and the family, as if he put no difference betweene times, persons, or occasions? If a foolish womā by her tongue and unseasonablenes, be such a shame, yea rottennes of bones, to a wise head: what is he (who should beē the head, to her) when his carriage is so burdensome? I have seen an evill (saith *Salomon*) oppression occupying the place of justice. As if he had sayde, for a poore man to steale a sticke off the hedge is sin, but, for a judge to oppresse in the place of judgment is notorious: so, for the husband to play the foole in stead of a man of understanding, how disordered? How shall the wife sustaine her repute or esteeme in the family, when he that should honour her, by his reproaches, withdrawes both her owne children, servants & neginbors, from their allegiance and duty?

What a vexation is it likewise, for a woman to be matcht to an husband, who is so idle, and so unfit, to set himselfe on worke about the service of his place, so readie to fleecē from

her

2.  
Instance.

3.  
Instance.

her all that shee hath, so helpelesse in his place, so giddy, and gadding up and downe from place to place, after his copemates, pleasures and vainties, that its harde to say, whether shee were better want his company to rule his servants, or have his roome, to avoyde noysomenesse?

4.  
Instance.

Or againe, how can a sober nature endure an husband, who is never in his Element, save when he is in his jiggs and jests, unfavory scoffes and scornes, at every one, wife not excepted, that comes in his way? And in his humorous extremities so contrary, that either he cannot be pulld out of his Melancholy and mopishnes, being discontent; or being humored, cannot be driven out of his froth and lightnes; Like those fidlers whom the Poët describes, who either cannot be gotten for any need to play, or, if they fall to it, can never adone!

5.  
Instance.

Who can digest such an inconstant and uncerteyne humor, as perhaps, for a weeke, or ten daies in an houte, will put on the habit of the most diligent and provident husband, to follow his businesse: But on the suddaine (as one that forgets himselfe) rushes againe into his veyne of good fellowship, soaking himselfe in his Pots, as if he would take revenge of himselfe for his former abstinence, and make eaven with himselfe by spending twice so much by day after day, as he saved by his diligence? what is so yrksome to a woman, in company, where she becomes, as to see her husband, (whose honor should bee her Crowne) to be the jest and laughing stock of fooles, an object of May-game to each one, who will make himselfe sport with his basenes? I might be endlesse; But in a worde, shee that is yoked to a foolish head, what a spectacle is shee of a woman miserable by necessity?

*Vse. 4.*  
Conclusion  
with exhorta-  
tion to hus-  
bands to bee  
men of under-  
standing.

I conclude therefore this first branch of the husbands duty. Let every wife one abhorre this Idea of folly: endeavoring himselfe to the uttermost of his power, (according to the gift of God) to walke with his wife, as an understanding husband: both in matters of God, and the way of common life: that so he may draw from her (as the weaker) due acknowledgment of him in his place; as set over her for a guide and Director: In whom, (under God) she may repose confidence,

both

applying both absent, & present, without feare or suspicion: returning that reverence, which his worth hath deserved: and bearing willingly with infirmities, because her lot is fallen into a good ground. As for the husband, although his wife should not perceive his worth, (for some good wives cannot) yet seeing its his cheefe understanding to see none of his owne vertues, but to conceale all, let him chuse rather to bee a man of knowledge, though his wife should not behold it, then to be magnified of a flattering woman (as some are) deserving contempt.

And now I should have passed to the next point, had not this come in my mind, that the Apostle in this Charge includes coniubitation: for he who must dwell with his wife, as a man of knowledge; at least must then dwell with her: else the subject is taken away. Where else (I pray) save in his house should his understanding appeare? Or where should he shine else, save in his owne sphere? This is that which the Apostle chargeth them, who were yoked with Infidells, (themselves being converted) that they depart not in dwelling from the unbelieving party: if he or shee would depart, so it was, let not them, if the other will abide. I wish that the wofull age we live in, urged this my Admonition: which I have glanced at by passage before; but here as the dutie of this place. Persons of great ranke and quality, thinke themselves lawlesse in this kynde; Even a base thing they deeme it, to dwell with their wives. Not only not one bed, board, rooffe, towne, shire, but scarce one kingdome can (long) hoide some of them. And some are so noted for this trick, that it were good at last, they would note themselves. Each distast and discontent to their unjust, unreasonable humors, is enough to cause a settled, habituell separation betweene them, and their wives, not for dayes (which in cases is allowable) but for moneths, quarters, yeeres, many yeeres together. Who doubtlesse, if they might have Iewith liberty would much gladlyer be divorced. And what gaine they by their separation? Dishonor to themselves, sorrow to their wives, I might say snares to them both: distemper to family, ruine to their estate, wrong to their country; ill example to

Cohabitation  
of the man  
with the wife  
necessary.

1 Cor. 7. 10.

Verse 5.

Humiliation  
to all that re-  
fuse to coha-  
bite.

Reproach of  
Separaters.

Ruth. 1. 16.

inferiors, scandall to the irreligious. Besides, both occasion to themselves abroad, clandestine societies & leagues with those that are luxurious, wanton, defiled women: and lay offences and snares in the way of their wives at home (except they make the more conscience) to forsake their Covenant, and to expose themselves to like uncleannes. ~ For why? Their husband is gone a far iorney, & you know what followeth. Surely thine amends is justly in thy handes, who provokest it! Husbands should say to their wives, as *Ruth* to *Naomi*; As the Lorde liveth, nothing save death shall part us. Thy house, thy Children, thy Church, thy God, & no other shall be mine, till death separate. It is not the way for thee, for the obeyning thy base ends of thy wife to depart from her: (pity it should) but rather to exasperate her; Its cohabitation, which is blessed to soder breaches in tyme, not Separation. The practise of the greater sort is so rife now adaies, that it growes common, among the inferior sort, & will be a sore incurable. A deserted Lady, or Gentlewoman, is become a common notion. As one sayd, now the dogs barke at the Masters of family, when they returne, as if they were absolute strangers: forgetting them, as they did their wives. Oh shame! Let Kings that be wise keepe neere their Crowns! and husbands that would be happy, neere their wyves: not turning Jew and *Samaritan*, who intermeddle not. Such husbands, as care not themselves to become whooremongers; or to make their wives as good as themselves, let them depart. But let all others, dwell together with them as men of understanding, bringing in honor to their Marriage by this personall duty. So much for this chapter, and first office of the man, be spoken.

CHAP. XI.

## C H A P. XI.

Proceedes to the second Personall duty of  
the man: Providence.

**I** Proceed according to my order, to the second severall  
dutie of the husband, & that is in one word, Providence. Second sever-  
all duty of the  
Husband, Pro-  
vidence.  
As he is the husband in name, so must he bee in deed: he must  
play the good husband. Neither hath he his name for nought:  
for the husband is as the house-band, which (as the cor-  
stone to the sides of the building) holde in all the parts of  
the house: which would soone dissolve and cracke, if (under  
God) his providence did not support it. He is the steward  
both for his wife, and himselfe: especially without dores:  
He is not to put his wife to it, as one insufficient himselfe to  
manage it, but (considering shee hath her hands full at home)  
he is to undertake the whole burden abroad: as beeing the  
party, to whom (by divine dispensation) the credit of the  
well-improoving it, doth belong: and therefore upon whom,  
the shame of the contrary must lye. God hath put into him  
a spirit of deeper insight, forecast, prudence and prevention,  
then the woman, to this very end. And to say the truth; The  
Lord hath imposed this burden upon him in *Adam*, instantly  
upō his fall, as the penalty for his base yeelding up his autho-  
rity to his wife, & enslaving his spirit to hers when yet his fre  
will abode entire. True it is *Adam* was to tilthe garden before  
his fall, even during his innocency; but that was a labor most  
sweet & contentfull unto him. To the sinner doth God give  
toile and sorrow (sayeth *Salomon*) and so, since his sin, labor is Eccles. 2. 26.  
waxen a toyle and vexation to him, and is, so that now in  
the sweat of his brows, he must get his living. He that shakes  
off this yoke, is a double *Rebell*, both against the first charge  
in innocency, of not disobeying, and secondly against the  
penalty of subjeeting himselfe to travaile. In respect heerof,  
*Job* sayth: Man is as naturally borne to labor, as the sparkes to Iob. 5. 7.  
fly upward: as naturally deputed by God to the one, as sub-  
ject by his owne sin to the other; as the *Hebrew* word [*gnaval*]

imports, which includes sin and toyle in one. The woman brings all her state and stocke, putting it into his handes, resigning it up to him as her agent, and the more able party to improve it: if he faile her, he betrayes both his trust to trechery, and her state to embezeling. There be two sorts of Infidells taxed by the Holy Ghost: the one in our Saviors wordes, Take yee no thought what ye shall put on, or eate; for your father knowes what is meet for you. And why?

Mth. 6. 25. 26

The infidells do but so: And the other by *Paul*. He that provides not for his family, hath forsaken the faith, and is worse then an Infidell: Excesse of providence, as well as defect of it, both are taxed by the name of heathenisme. Therefore, so farre as good conscience will permit, the man is bound to the Law of providence. He must oversee the affaires of his owne household, as *Salomon* speakes, he must looke to the flockes of sheep, and herds of cattel, laying in provision for thē: by this one, urging the whole Baylywick of providence requisite for the support of the family: And that which the Apostle speakes, is to the same purpose, That the husband lookes in his way, after the things of the world, that he may please his wife: he speakes not of it, as of their blemish (so they adde no excesse and sin to the act) but as a necessity impos'd by Gods Command:

1. Tim. 5. 8.

Prov. 27. 23.

1. Cor. 7. 33.

Reason of it  
in generall, he  
honors his  
marriage by  
it and how?

Now as touching that point, that the husband in severall must close with this speciall duty of Providence, appears by the honor which hereby he procures to the married condition. And this I suppose no man will question. For why? Wherein stands the Princes honor, save in the wealth of his subjects? And wherein is the honor of a State save in both? what peace can subsist, what ware can be supported without wealth? Even so here. The husband is the Prince of the family, if he be base and beggerly, what is more ridiculous? what is so pittifull to behold, as a poore King, a titular Prince, that hath nothing to support his state, save a bare right? beeing the whilest most forlorne and forsaken? So, how shall things belonging to the diet, attire and welfare of the family, be provided, if the Treasure faile? And how can that chuse but faile, if Providence the channel of

this



this fountayne faile? If the Pilot of the ship be idle or a sleep, what shall become of the ship? Must it not needs run on ground, and be swallowed up in the quick-sands? And, what a dishonor is it for him who should compt it a more blessed thing to give, then to receive, who should reach out an almes to six and seven, and do much good? himselfe and his family to become burdnesome to others by his penury? Especially when, not the hande of God, (which can overthrow the best providence) but the improvidence of the ydle or ill occupied husband hath procured it. Again, when the husband honors marriage by this Providence, those who fare well by it, honor him backe againe with the rendition of his owne. The weake woman and the shiftlesse children, seeing what a prop, and father of a family the Lord hath set over them, acknowledge his care, with honor to God, and reverencing him, as the iustrument of their welfare, next under God. He resembleth after a sort, God himselfe, whom *Paul* calls the Father upon whom all the families of the earth depend, and are called by his name: whose honor it is to fill all with his blessing, to provide for all creatures their due food in season, as they need it, with clothing and other things both for need and comfort: even so, the eyes of all the family mediately looke up to the Master therof, looking that by him as a steward, the Lord should furnish them with necessaries; yea, to end this, how honorable is such an husband, even in the eyes of them, among whom he lives? How is both Church, Commonwealth, & Towne beholding to such, as are provident, for the upholding of peace, the Gospell, & the poore? If all were careles Husbands what must become of all these? Some I grant shall ever be poor, but these subsist in all these respects, by the aide of the Provident, when as spendthrifts do nothing but pull downe the house with their hands. The conclusion is, If the personall diligence of the husband do so much honor his marriage, he hath good cause to put to his best care, to be provident.

Ephes 3. 15.

But here is the question, wherein this Providence of his consists? For answer wherto: I conceive that this point, might tempt mee to enter into a Commonplace of Provi-

*Quest.*

In what con-  
sists it?

*Ans.*

First in the  
through skill  
in the Trade  
of his way.  
Prov. 6. 6.

2.

Shunning u-  
lawfull trades.

3.

He must get  
wisedome &  
insight, not  
scorning them  
that can direct

dence; But I will waive that in this place, attending the pointe as here it standes, cutting off whatsoever doth not peculiarly touch this relation. I say then, This gift stands in sundry points. First and principally, it standes in learning perfectly the trade of his way, even while he is yong: If there must be teachers, Teach a childe &c. then there must be learners: This is the *Seminary* of Providence in husbands that they have learned their way, in youth. There must then be a foresight of things to come, in youth; and a willing subjection of themselves to such wisdom and painfulness, as may enable them, with skill sufficient in their trade of life (what sort soever it be of) to be provident. The very Pismire is taught by instinct: but its not so heer, man must be trayned with much adoe, and discipline, to be provident. First by wisdom, he is to shun all unlawfull, scandalous and base wayes or Trades of life; & apply himselfe to that way which is most warrantable, & best agreeable to his nature (whether ingenuous, or mechanicall:) and that by the direction of his wisest Governors and friends. Mocke trades favoring halfe of idleness, halfe of worke, base Trades which import a shifting, indirect and ill reported way of Support, and profane Godlesse Trades of life must be abhorred. Such as to be a Serving man for inheritance, to keep an Alehouse or bowling Alley, to be a stageplayer, Dancer or the like. Secondly he must compassse for himself through Gods blessing, by the learning the mystery of this or that meet Trade, ability & experience to himselfe, to make him a provident husband. He must have his eyes in his head, to observe and marke the secret of his way, that he may get insight and experience; he must not be so wise in his owne way, as to slight them who should teach him the right way, which may maynteyne him afterward: But he must subject himselfe with teachableness to their direction, that an habite of skill may accrue therby. For, not onely through the totall lacke of a trade, but the halfe still in the trade, and in expertnesse therein, many of all sorts, procure to themselves most uncomfortable and shifting courses in marriage, whether bred to meanes, or wanting them.

To

To this, adde, curiosity and giddinesse of braine, in meddling with many trades, and fickle wearinesse in attending upon thine owne, carrying a busie heart and eye over the trades of others, having many irons in the fire at once, so that some must needs be marred: this error must be abhorred. And there is none more common: and yet very dangerous, stealing away the heart from a settled applying of the mind to one thing, distracting it to many: as we see how many curious braines, prying into things beyond their skill, and trying conclusions, for the satisfying of their humorous spirit, have layd all their estate and hopes in the dust.

Thirdly a stock must follow skill, to helpe the improving of skill. The best husband may sit still, if he want where-withall. Yet, we must know a little stock is a stock, as well as a great one, all have not the like abilities, but all sorts must be occupied about their stocks, more or lesse. They who have but one talent, have lutable expences, or contentment in lesse: they must not bury it, but imploy it, as farre as a little will extend, looking at the promise; Though thy beginning bee but small, yet thy latter end shall bee full of encrease. Although other trades outstrip them by their stockes, yet they go not so fast forward but providence and blessing may follow, and sometymes overtake them, if there be faith and patience to wayte, and not be discouraged. Each mans stocke is his owne, or ought to bee; Such as have not the patience to bee doing with a little, but must hasten beyond rule, to borrow, and rake a stocke together, or to follow their first Credit out of breath, till they load themselves with more dealings then they can digest, are not like to atteyne to much, but lay a foundation of Bankrupts. For, a competent stock followed with moderate diligence, though it be sure of no great encrease, yet (usually) frees the owner, from excessive losses: which are much worse then slow gaines.

Fourthly, skill and Stocke beeing gotten, (though some trades consist more in manuell worke then stock, and others in the activity of the mynde, not the body) there must be an applying

4.

Curiosity in trades must be abhorred.

3.

There must be a stocke lesse or more to occupie.

Iob. 7. 8.

4.

Application of himselfe to his Object, with diligence

of the one to the other ; else providence fayles. The upper millstone of skill must run upon the other, of Stock. The hand & the saw are not enough to cut the log in two, there must be an hand of life , to moove and draw the one upon the other; and so, some what comes of it. This Mort-maine of sloth will spoile providence, what skill and stock so ever there bee besides: & therefore there must bee all dexterity, cheerfulness, and painfulnes exercis'd to keep life in a trade. A wise, seasonable taking in of wares , of Commodities , at the best hand, paying old scores, ere new bee made , warily: and a putting off in season , not overpassing our best marquet and opportunity; an accomodating, plyable and acceptable spirit to trafique with others, (a fine gift to be a Chapman if it go without basenes and flattery , and with truth and simplicity. ) To bee as ready to put off, or take in, without eyther rashnes in the one, or covetousnes in the other; are all meet properties for a provident husband. The Apostle Rom. 12. 11. hath one sweet rule for this: Not slothfull in businesse, but fervent in spirit, serving the Lord. q. d. So far as Gods worke is not hindred by our owne, its a comely sight to see a man active in his employment. The diligent hand (saith *Salomon*) maketh rich: and, in all labor there is abundance, if it be wise. He sayd not amisse that sayde, I love when I eate my meate to eate heartily, and when I am at work, to follow it closely: so to do each thing as if (for the presen:) I did nothing else. Its a common saying, He that keepest his shop, his shop will keep him. The specch is usuall. Its not enough, not to be idle, except a man be well occupied too: early up, & never the neerer, is to small purpose. A wise, judicious head is as good a toole for a Trade , as a nimble apprehension; lest cost without wit, proove wast. Here then observe some Rules.

Prov. 10. 4.

Rules for diligent improvement.

Prov. 16 3.

I

Begin it with God.

Psal. 127. 1.

First begin thy action and workmanship with God : and the rather if thy service be the worke of Study, of the mind especially. Trust not thine owne wisdom, but commit thy waies to God. That so, as thou hast shunned a bad trade, so thou maist abhorre all basenesse in a good one , which easily creepes in, under color. Its in vaine to build , except the Lord bee the Master builder : Except the Lord watch the

City,

City, in vaine are the watchmen : in vaine it is to eate browne bread, and drinke water, rising early, and lying downe late; for, he giveth rest to his beloved. Many have miscarried in their thrift and prosperity; no man can tell how, or why? save only that irreligion hath bred a secret canker, and shut God out of doores. I have noted it, some cannot keep out the waters from flowing in, and wealth from encreasing, while they in a manner sit still: and others fray it away by their eagernesse. For the one counts it the honour of their faith to sit still, (thy strength shall be to sit still) and make no hast: the other by their hast, fill themselves with snares. God will be the chiefe mystery in all trades: not Manu-factuaries and Merchandize onely, but even Sciences, and ingenuous Studies: even Scholers must place the Bible above all their bookes: and all sorts of set praier above, and before all their worke.

Yet so make Gods providence chiefe, as not destroying thine owne. Beware of base cowardly Sloth. Ease slaies the foole, both body and soule. It puts hand in bosome, but is loath to pull it out. Its like *Jacob*, for frost and heate, and all weathers; it frames lyons in the way, if it should put forth it selfe, lusing in a bed of idlennesse, loathing action. Such should not eate. The idler is the companion of the waster; while he rolles upon his hinges, foldes his hands and yanes after more sleepe and sloth, he hastens poverty upon himselfe, as the necessity of an armed man. The thornes on his backside are his Emblem. Yet abhorre being ill occupied, as much as sloth. There is a golden measure in all things: Our proverbe saith, better sit for naught, then lye for naught. Rash, headlong, wilfull, indiscreet busying a mans selfe, may proove worse then lying in bed: as some eager ones, keep wares (at a good price offered) till they proove trash: Its a question whether there be more husbands proove beggers by the pot and pipe, then by overmuch nimblennesse, and deepnesse in the world, and meddling too much.

Thirdly, a good husband must beware of loathing and wearisomenesse in his calling; when gaires come not in, according to thy expectation, and desert. (for I speake still

Rule 2.

Yet destroy not thine owne.

Prov. 1. 32.

Prov. 18 9.

Rule 3.

Beware of picking quarrels with thy Calling.

still to all Artists, both studious, and manuell ) Looke not at other trades of quicker returne and dispatch, to bring thee out of conceit with thine owne. Abide in the vocation, wherein God hath pitcht thee. Hold the trade of thy youth, till old age; leave it not, either because thou thriveest not fast enough, or because thou hast thriven enough already: still shew that thy trade is not thine onely object. I deny not, but some cases there may be, where the trade may be altered: as when stock is wanting, without dangerous borrowing upon usury: when its so sunke, that it affords no competency for the family: when some other is offered wherein as much skill as in the former, or some marke, of providence appears that the change is from God. But, to pick quarrells with our trades, that we might turne to such as we conceit to be speedier for returne and gaine, that we might be rid of our owne, threatens future misery under the speciousnesse of present commodity: To goe through many trades, is the high way to beggery.

**Rule 4.**

Subjection to  
God in a Cal  
ling.

Deut. 33. 8.

9. 19.

1. Tim. 2. 15.

Fourthly, subject thy selfe to thy trade of life, not for gaine sake, but for conscience, ( whether thou get or not ) as that yoke which God hath put upon thy necke, to try thee: to tame thy sloth, pride and other sinne, that the penalty of *Adams* curse, may become to thee ( as *Jacobs* curse upon *Levi*, through his obedience to God, became to him ) a blessing. The travail of the husbands hands, and labour may possibly be made to him ( as the travaile of the wombe is made to the believing wife ) a benefit and favour. Onely the rebellion of an unsubject heart to the obedience of God, ( in what kind soever ) brings a curse. The richest man, yea the Gentleman, must hold his trade still; the poorest also must abide in it: both, as in their vocation. The Lord tries thereby, the faith, patience, meekenesse, bounty, thankfulnessse, selfdeniall, uprightnesse and paines of the husband. Its not given for men to fledge themselves and mipe their fetters by, but to avoide temptations and snares, which if we avoid not, but incurre neverthelesse ( as most doe ) we turne Gods remedy into an encreaser of the disease: that is, an occasion of eager worldlines surfiting with cares and excesse, a baite

of

of oppression, usury and unrighteousnes. Besides by the calling, the Lord would teach a Christian husband, to know, what that portion is which hee purposes to allot him, and what not : and doth thereby serve his providence in the competent support of us, and ours, without sin and sorrow. For, such is the portion of the righteous.

Fifthly, beware of moiling and toiling in the world, onely to pocket up and hoard treasure and store, filling our bellies with Gods hidden store ( as *David Psal. 17.* describing the ungodly, speaketh ) which one day will bring a wasting and consumption as salt, either upon our selves, or ours. But abhorre all such aiming to enhance our selves above others for the jollity and pride of life. This is the cast of most men, if once become great, to bestow all upon their pleasures, in hawking, gaming, prodigality and wantonnesse, that they might have much the more ( as that heathen said ) to satisfy their lust and appetite. To set their wives, children and selves on float in the bravery of buildings, in curious fashions, or costly apparrell, and the like. The Lord can pluck your plumes quickly, if wee drinke to be drunke, or forget our beginning to bee from the dunghill : ( as indeed none growe prouder then such base ones ) keepe we moderation then, and be sober : God tries us by prosperity, what is in us ; we may enjoy the travell of our hands, and the benefit of our welfare, so, that prodigality on the one side, and base niggardise on the other, ( which commonly in this self-loving world concurre ) be abhorred.

Sixthly, ( which perhaps to some may seeme strange ) God will have thee maintaine thy husbandry and providence, by serving him with the encrease of thy labour, and his blessing. Looke about thee and see what objects God hath planted for thy bounty to be bestowed upon. Thy wealth if it be a standing poole, will stinck and baine thee ; If it be a streame, it will be sweet, and all the bulke shall be pure unto thee. As in the Manna, all had their due ; the plenty of the gatherer of much, abounded to the supply of him that lacked. By the decays of others, God trieth thee. If when blessing comes in upon thee, thou welcomest it with an evill

Prov.

Rule 5.

Any one not at  
hoarding up,  
or multiplying  
thy estate.

Rule 6.

Serve God  
with thy en-  
crease.

eie, saying, This is little enough to pay debts, this will do well to encrease my stocke, this is for the clothing of my children, I will spend this upon costly apparell for my wife: and all that comes is onely for thine owne use; and thou shrinkst up the bowels of thy compassion so much the more: know, this will destroy all as a Canker bred in a fayre apple; No, say thus, This plenty will serve mee, and God too: part of this shall supply the defects of my faythfull Minister, poor decayed neighbour, such a poor widdow, such poore Orfans, poor Students at Vniversity: hast thou such an heart to the poor members of Christ, (that no complaints may be heard in thy streets, that thou, and they may meete together and worship God with the more joyfull hearts, that the Gospell and religion of God may be supported, both in peace and especially in persecution? Its a signe, that God meanes to make thy horne full, and thy winepresse to burst with new wine: well continue, & doe so still; try the Lord if he will not requite thee: Thy goodaesse cannot reach unto the Lord himselfe; let it extend to his saints & such as excell in vertue; Sēd thy treasure to heaven before thee, cast thy bread upon the waters, trust God, & after many daies, if thou trust God, it shal returne againe. Many rich husbands professe religion, but all their serving of God, is no other, thē the poorest Christiā may performe: to pray, heare, conferre: But as for the dutie they owe to God as rich men, they cast it behind their backe. They thinke that their workes should hinder their faith; and so hoard up hundreths, yea thousands together, but do nothing till God by degrees, waft and consume both them and their posterity, as a moth, and at last roote them up quite, out of the land of the living. Beware of this curse therefore.

*Rule 7.*  
 Take losses as  
 well as gaynes  
 patiently and  
 contentedly.

Seventhly, if any aff. onts, losses, ill successe, or discontentments befall thee, in thy course of providence, by ill debtors, servants, children; looke up in thine innocency with cheerfulness to the smiter; as well, as in thy gaynes. Both are alike from him, even to weane thee from the sweet milke of those breasts, which thou art loth to be weaned from, to knocke thee off from hence; and to prepare thy spirit for better welfare; Bee patient; Trades are as the sun, which though it set

over



over night, yet returns in the morning; *Jobs* latter dayes, after he had been tried, proved happier, then the former; And, when both the mizer and waster, shall both be left to want, the Lord yet shall susteyne thee, and thy faith (which yet the world thinks will buy no meate in the marquet) shall be such currant pay in heaven, that it shall purchase thee a-bundance upon earth. Iob. 42. 10.

To conclude, let all thy providence determine in this full point. That hereby, thine heart may rejoyce, thou and thy wife enjoying the fruite of thy travaile, that thou mayst not be like to them, that roste not that, they got in hunting. For what hath a man of all that sore travaile and labor, which as a poore son of *Adam*, he hath taken here under the sun? save that a man eat and drinke, and cheere his heart in the goodness of the giver: and rejoyce in the wife of thy youth: let her share with thee. I meane not as *Iob* saith, That he kisse his owne hande, and magnify the Idoll of his provident head, saying; All this hath mine hand gotten: nor that he soake himselfe in the Creature, and set himselfe to looke upon the sun in her brightnes, and the Moone in her encrease, adoring the outward meanes, and denying the Almighty: this were Idolatry and Sacriledge; No, but quietly and thankfully praying God, and rejoycing (as those *Israelites* were charged to do when they brought their first frutes) in all which they put forth their handes unto. Rule 8.  
Be joyful in  
all thy labor  
under the sun.  
P o / 5. 18.  
Iob. 31. 27.

Taking with a loving right hand, that which God reacheth out, causing themselves to serve him with a glad heart, for all which the Lord hath don for them: Better thus, then as many do, pursing and stopping up in holes & corners, in an ragge, or in the ground: & perhaps here one debtor running away with an hundreth, there another cheater with fifty; or perhappes, a theefe digging thorough & stealing as much in another kynd. To the wicked God gives toyle and vexation of body, of spirit, more discontent then all their plenty can breed peace: whereas the rest of the Righteous is sweet, bee their portion more or lesse, thorough the good will of him that dwelt in the bush, added to their Providence. See then, that it be so, that thou play not the block under all mercies, so that neither a good day should

mend, nor a bad paire thee. But first for thy outward condition, proportion thine expences according to thy revenews, as neer as thou canst: keep downe thine heart, and then its lawfull for thee to live according to thy meanes. Cut thy coate according to thy cloth, rather living at an under then an over rate; as knowing its easier to fall then to rise, and yet understanding what scantling God allowes; yet better be a cheerfull dispenser, then a base niggardly grudger at the use of what God hath given. As the good woman sayde, husband better spend it freely as God sendes it, then knaves run away withall. Thē for thy spirituall course, let thine heart be doubly and trebly cheerfull in the Lord, saying with her, my Soule magnifies the Lord, and my flesh rejoices in his salvation: If I ought to make him my strength in the lowest adversity: although neither vine should beare grapes, nor the olive her fruit, although there were neither Calfe in the stall, nor bullock in the stocke: how much more then, when my pathes are anoynted with oile, and my streames run full of butter and hony? And so much (if not too much) for the answer of this queston, wherein providence standes.

Luke. 1. 46. 47.

Heb. 3. 17.

V/c. 1.

Reprooffe.

I.

Brach.

Carelesse deferters of their wives, odious.

I conclude all with use: and first of reproofe (for this point is fruitfull in unfruitfulness; first, how many husbands are there, who (contrary to the vowes made to their wives in this behalfe, at their entry upon marriage) cast off this burden from themselves, & lay it wholly upon the weake shouldres of their wives? In the mean while themselves bearing themselves upon the fidelitey or the drudgery of the wife at home, go abroad, and open the sluice and floodgates of prodigality and wastfulness, that all the labour of the wife at home, cannot damme up the waters. They spending and spoyleing more abroad in an houre, then the woman can patch up or redresse at home in a weeke: and so outstrip her way, by their owne, till all be brought to ruine! Oh! the misery of such wives that suffer, should I say, or rather husbands that procure it: but indeed both one and other? Others leave their houses at large, committing all to wynd and weather, to sinke or swim, while they follow their lustes, companies & pleasures; without controll. Thus, wofully inverting the method of God, injuriously laying

laying a double load upon the weaker party, till her shoulders cracke againe: who yet undertake it to shun utter debt, and yet at last fall into it neverthelesse: To these adde another sort of such as enter into marriage without any calling at all, having brought this snare upon them selves by neglect to learne the trade of their youth, for vanities sake, and serving their lustes, and so, (although they repent them of their folly, yet still they are destitute of skill in their vocation, and so expose themselves to a vaine & wearisome course of life, to many snares and temptations, as this for one, basely to live upon usury: and wanting skill to bargeine, buy & sell, eyther they must live upon the stocke, till it be spent, and then runne up and downe shifting & hanging upon every mans sleeve, or else live upon the sweat of other men, while they live idly so that, of all other members of the Common wealth, they are most uselesse to themselves & noysome to others. Thirdly others, who under colour of religion and zeale, waxe carelesse, in matter of Providence, and in a diligent watching to their calling, and lawfull employments, thinking it a veniall error, yea a playse to them, that having somewhat to take too, yet they are not worldly: to whom it may be replied. Neither are you provident husbands, to mainteyne your families: for know ye, that faithfull attendance to a calling, is farr from worldlynes: that is, rather the honor of a Christian husband, to be providēt. Nay, some will run out frō their shops & Trades, (as men weary of worke) from house to house, hither and thither; and all under colour of religion, as to heare Sermons ten or twenty miles off, in the weeke day (their wyves and children beeing unprovided the whiles) and being poore men, and behind hand, abide by the 3. or 4. daies in places, to confer, to repeate Sermons, to utter some gift of their owne, as their memory, or Prayer, or broach some new point of their owne devising, or lament the evils of others: (things good, in their kind, and within their compasse, but) as they handle them, most odious and unseasonable. And thus, they delude such as are simple mynded Christians, rob them of their goods, under these colors, by their craving, complayning or borrowing; wheras, children and wife at home,

2.  
Branch.  
Neglecters of  
learning their  
Trade.

Livers upon  
their usury  
odious.  
Improvvidence  
under color of  
Religion  
vicious.

home, famish, and themselves by such bad custome, more and more wax unfit and disabled for the worke of providence : whereas, during this time, they might have gain'd more at home by labour, then they can scrape up by their ill courses, besides the reproach to religion. These are inordinate livers.

*Branch 4.*

Bafe fhung  
courses disho-  
nor marriage.

Fourthly, others, not having beene train'd up early, in some lawfull trade of life, are faine to take up base and dishonorable waies and shifts to live upon ; as, to get licenses for Ale-houses, to set up houses for tipling, dicing and pleasures ; others, shrowding themselves under the wing of great personages, set up Bowling-allies, to toll in the Gentry to pastimes, ( which they are much more prone too then to workes of charity ) and so, they withdraw inhabitants from their trades, spoile their servants with idlenesse, and toll in poore men of the country to drinke and spend their monies, and when the raine hindeis their sports, then to their cardes and dice within : And such are the remedies of men, who having spent their youth in idle service, must live upon the sin of others, and the overthrow of the country. Others, through idlenesse play the vagabonds, and take their vagaries, seeking their fortunes, within or beyond the seas, or play the Parasites to Gentlemen, serving all their turnes for their advantage, and most sinfully betraying them to wickednesse. Others spend their time, in devising and living by their wits, cleaving to young heires, dissolute spend-thrifts, to fill their bellies. Nay, how many heires themselves, who might have subsisted comfortably, either in their Parents families, or upon their inheritances ; and followed their callings with successe, and blessing : yet, falling upon lewd companions, and waxing loose and unbrideled in their manners, either match themselves basely and contrary to their Parents aimes, or if married better, abandon wife and children, give themselves wholly to whoring, gaming, riot and wasting of their substance, till they have stript themselves of meanes, wit, and honesty, to the unspeakable vexation of Parents, if they live to be witnesses, and of the utter desolation of soules and bodies, wife and posterity? How

Yong heires,  
wastfull, over-  
throwing their  
Marriages.

is the country pestered with such vermin? How doth the Divell by this meanes, uphold his Kingdome, (for he hath fit covers for such cups) and hereby gather kites to the carrion, fits them with snerkers and horseleaches, who by flattering and admiring them for their bounty, squeeze out all from them, and leave them as Gulls! Oh ye fooles! how long will you delight in eating and devouring your owne flesh? will no perswasion enter, till (as *Sampson* was from his *Dalila*) so you be haled from your lusts, and like fooles to the stocks: that is from taking of purses by the high way, and such cheats, you be haled to prison, to the gallowes, to hell it selfe, without mercy stop you! Oh! you Parents, cease your raking and scraping up of goods for such spendthrifts! or, for, you know not what ends, for the encreasing (to bee sure) of sorrow to your selves, while you live, and of sinne, when you are gone! Doe good with that you have, lest God sting you in those children, and childrens children, for whom you as basely hoard, as they power out sinfully! Sooth them up no longer in their sinne, who are like to bring your hoare heares with sorrow to the grave!

Fifthly, how many husbands are there, who by their heady improvidence, either borrowing to stock themselves more then ever they can pay, or selling their wares underfoot, to procure present monies (by which a while they feed their Creditors) do for a short time set up their top sailes, a while, bearing it out with other mens wealth, and when they can hold no longer then they leave them in the lurch: many such wretches, ruining the whole families of many better husbands then themselves, with their wives and children. More fit (in truth) to be hang'd up, then to pester a Commonwealth: and some other maintaine their state and pompe by such desperate courses, even under a colour of religion, causing hundreths at once to make outcries against professors, when they prove Bankrupts. Adde sixthly to these such hotspurres as will not be idle, but runne into another extreame of wilfulnesse, rushing upon matters beyond their skill, and reach: affecting plots and inventions of gaine, either

Dignifian adm  
monitory to  
Parents.

Branch 2.  
Vnaiscreet  
borrowing,  
overstockings,  
underfellings,  
bad husbandry.

by Adventures, or by new Manufactures, resolved eyther to winne the spurres, or to lose all. And so, they have lost all indeed, and withall drawne many with them (who were as greedie of gayne) into deepe expences and forfeits of their states, and indeed they are both well enough served, to teach them (as *Paul* speakes) to follow their owne affaires with quietnes. Others weary of their slow-paced Trades, desirous to hasten them, how do they enlarge their providence, (rather their greedines) as hell, thrusting as many irons at once into the fire, as they can come by: adding house to house, and farme to farme, borrowing upon eight, (gayning scarce four) in the hundreth, yet dreaming of golden mountaynes. Till at last, (the mistresse of fooles teaching them too late) they perceive, their haste to have brought forth blind whelpes, and wish they had made no more haste, then good speed. Eightly, how ordinary a course now adaies is it with men, (as I touched before) to wrangle with their callings, that they might change them, and seeke others, till (as the dog catching at the shadow) they lose the flesh, and forfeit that they have: which is, to cast their present reall estate upon the casual and uncerteyne hope of things to come.

Yet since this occasion is offered, I speake not, as if all deserting of a calling, or diversion from it, for a time, were unwarranted. For sometime it so falls out by providence, that a man deserts Country and all, and departs to such a place, as will not admit a possibilitie of the exercise of his calling: so that in the one, he must needs yeeld the other. Again, sometimes the outward members, senses, and the inward abilities of a man desert him, and disable him from his calling: when as yet some slighter employment may perhaps besit him well enough. Necessity of banishment caused many holy men, to make buttons and points for their living, who before had studied and written books. So also the trade may bee so growne out of request, eyther by multitude of Traders, or by deadnesse of the wares, that they cannot support the workemen: or they may bee so low, and require so much work to be done for mony, that a trader cannot live on them. Shall then the mayntenance of the family, hang upon  
the

*Branch. 7.*  
Ingrossing  
many farms  
at once.

*Branch. 8.*  
Changing of  
Callings.

In what respects a man  
may change or  
divert from  
his calling.

the strict point of not change of a calling? No in no sort. But in these or any the like cases, (wherof are many) the end must rule the meanes, and any other lawfull course, which lies neereſt to the skill or sleight of the workman, is allowed, for the ſupport of the family. Onely let men beware, leſt out of a ſickle, ungrounded, lazy, wearifome, covetous, reaching, aſpiring ſpirit, they deſert not their Callings: and, if they needs muſt, yet let them chuze to divert rather from them for a tyme, and returne to them after, when providence yeelds opportunitie for it, then ſhew that they willingly and ſlightly were mooved to abandon them at the firſt. But this by the way.

Endleſſe it were, to mention all abuſes in this kynde: but to finiſh, how many have wee, who through their Rebellion, will not be ſubject to the duty of Providence? Others, who ſpoile all by improvidence, and having ſold all, even their wyves clothes off their backe, make a mocke of it, ſaying If any can make more of their wyves, then they have done, let them take them! How many others, who having gotten a faire eſtate by their Providence, yet waſt it as faſt, by their jollity and lavifhneſſe? making their houſes Through-faires for Epicures, and boone companions, diſquieting their poor wives from their ſetled family buſines, to wayt upon ſuch baſe Companions, contrary both to her ſpirit & conſcience! Or, if not, yet farre from honoring God with their Encreaſe, or their marriage, with wiſe diſpenſing of their eſtate. Theſe exceſſes have (as thou mayſt ſee good Reader) cauſed mee to lengthen out this Argument, as if I had not only treated about marriage Providence, but providence in the generall, & the contrary thereto. But I hope, that ſome may light upon what I have ſayd, & amend. Thus much for the uſe of Reprooſe.

The latter uſe is Exhortation: Let all good Huſbands honour their Marriage and the Lord, by a faithfull improvement of this duty of Providence. Let them avoyde all extremities, both on the right hand and left: and in weldoing commend themſelves to God as to a faythfull keeper, and God alſufficient. Let them neither go to worke carkingly, nor yet careleſſely. Let them abhorre ydleneſſe, and yet ſhun

*Branch. 9.*  
Unſubjection  
to the Rule of  
Providence.

*Vſe. 2.*  
Exhortation.

ill occupiednesse. And by that I have sayd of the sin of Improvidence, let them learne the contrary : and so shall they (as much as in them lyes) build up the house, give good example to their wives to do the like within, serve God with cheerfulness, and enjoy the fruit of their Travaile with contentednesse, when the slothfull and prodigall shall perish and vanish. And for this second peculiar duty of the husband, viz. Providence, so much, and for this Chapter.

## CHAP. XII.

### *Treateth of the third and last Personall Office of the man, Honor or Respectivenesse to his wife.*

The 3. particular duty of the husband, respectivenesse. Gen. 2, 23.

**N**OW I proceed to the third and last duty of the husband towards his wife, which is honor, and due respect to his wife. The ground of which is the ordinance of God, by which, they are made one flesh. For so sayth *Moses*, when the Lord had brought the woman to *Adam*, he embraced her, saying, This is bone of my Bone, and flesh of my flesh : Shee shall be called woman ; because shee is taken out of man. For this cause shall a man forsake his father and mother, and cleave to his wife, and they twayne shall be one flesh. Lo, with what honorable esteeme, he welcomes this his blessed compeer into the world. Now, its true, the wife in this respect, oweth the like rye of tenderness towards him: But, we must know, this first lyes upon the man; to her ward, because he is the roote of the relation. Wee say, that love descends from the Father to the Child, because he is the foundation of the reference. Not, but that mutualnesse is required; But the Originall roote must first impart himselfe; Now upon this roote of union, the Apostle enforceth this duty : No man ever hated his owne flesh, But nourished & theri shed it as himselfe : He then that hates his wife, is an unnaturall monster, and devoures his owne flesh. He that loveth his wife,

The opening of the point at large. Eph. 5. 18, 29.



wife, loveth himselfe. We know, how it is in the body. Union of parts causing samenesse and uniforme subsisting in one, procuring an exceeding tenderesse, compassion and sympathy betwixt each member. So that although the foot stumble and give the body a fall, yet a man will not be so mad as to smite it, because its one with it selfe, and suffers the same fall with it. So here. The samenesse of flesh, which the woman hath with the man, makes him naturall and sympathising towards her: and not to hurt or hate her in her weaknesse, and stumblings, but to bear with her, condole her, and count himselfe to suffer in her; his content, joy and welfare not to stand in himselfe but in her, who is another selfe, and therefore to be as willing to wound himselfe, hurt and hate himselfe, as to hurt her.

By vertue of this union, and neerenesse it is, that there ariseth in the spirit of an husband (who is not degenerate,) a marvellous natural and tender instinct of sympathy towards his wife, in all her complaints, and infirmities. She is one with him in all things, one in flesh, one in generation and posterity, one in blessings and welfare, copartner also in all crosses and wants: All these are common: the husband shares with the wife, and suffers in all her diseases, paines, trials spirituall and bodily. Selfe doth ill, and selflove is odious, between neighbour and neighbour, yea stranger and stranger: much more betweene father and child, brother and sister: but most of all in this superlative union of marriage, wherein two bodies may truly be said to be linked into one soule. Here then to affect a singularity, a privacy in so close an union, and for the husband to be a man by himselfe apart, from her who is one and the same flesh with him, what a podigious selflove is it? union breeds love, and love, sympathy and compassion; but where selflove abides, union and love are absent. And from hence it is, that in another place, the Apostle addeth, giving honour to the woman, as to the weaker vessell: which giving of honour, is nothing else save the peculiar office of the husband to his wife, (and as I may tearme it, the way of his tenderesse) when as he willingly resignes up his manly authority sometimes, and

Union the  
roote of this  
tenderesse.

1 Pet. 3. 7.

wisely abridgeth himselfe of that power to the utter most, which else he might usurp over his weaker wife. And in stead thereof, wisely considers, its the honour of a man sometime to be under himselfe, to forget his strength : there is a providence, in the government of this vast world, and it stands in the overruling of some inferior creatures, that they may not know their strength over the superior, but be kept within compasse ( as it were ) by a necessary and naturall restraint. Even such a voluntary tye hath the Lord put upon the more fierce and rough nature of the male to the female, that there may not onely be a consent, from hurting and offending each other ; ( for so Lions and Wolves agree together ) but further, that there might be a vertuous and more generous forbearance of authority over the weake vessel : As acknowledging, the headship of the man is given him not to discourage or destroy : but to direct, benefit and build up the wife. That as God cloathes the weaker members with the more honour ; so, wee should condescend and vouchsafe the like respect to the womans weaknesse. Although a proud, and base spirit would hold his owne, leaping over the hedge, where it is lowest ; yet a wise and understanding head, will of his owne accord yeeld, and give honour and respect unto the woman as to the weaker vessel. Surely if a father be said to spare his owne sonne who feares him : and the Lord will be master even over the Parent, that he bee not bitter to his children to tread them under feete, but count it his honour to passe by the corrigible errors of his children : then what should that sparing eye, that indulgent heart and hand, that honour and respectivenesse bee, wherby God swayeth the husband ( being but her equall ) towards his yielding and tender wife ? And in a word, I say this giving of honour, is the more speciall way of the man, then of the woman : for though she be so to him, yet in a divers way, and in a more naturall kinde, as it were according to her frame : for who takes it not for granted that a thing naturally framed to tendernesse, should act her own property, and give honour as due desert to the husband ? But in the mans giving honour to her, there is a more vertuous  
and

and royall disposition, that is, an abatement of the right invested in man, lest excesse of right might proove excesse of injury? and a yeelding of that tendernesse and sympathy, out of mercy and love, which else neither perhaps the merit of the wife would require, but to be sure the furlines & roughnesse of the man would not easily contribute.

And, of this, many reasons may be yeelded: For why? Is there any thing gayned by Austerity and roughnesse, when the dint therof returnes upon our selves? Is honor and respect lost upon the wife, when it reflects backe from her, upon her husband? Is it not well deserved on Gods part, when we not only behold what graces he hath put into the wife, as Treasure into a vessel of earth: but also how little is got by the contrary, whē a rough husband too much yielding to that which is corrupt, doth turne edge therby in his wife, and force her to that which seemes to be most disguised & against nature, that is, to be fierce against the husband? Agayne, as the Apostle sayth; Do we not willingly beare with fooles, our selves beeing wife? And is it not as meete, that we beare with the weake, wee our selves beeing strong? what a betraying, rather a forfeit of a Masculine (not to speake of a religious,) spirit and a bewraying (not of a feminine, but) of a brutish & base folly, is it, when a woman shalbee faynt to beare with an husbands feelynesse and fraylty, as the stronger with the weaker? what a dishonor is it to marriage? Besides what an obligatiō doth a religious husband stand in to his yokefellow, for infinite many fruits of love & service to him in every kynd? Not to speake of that command of God which is above all, tying the husband to his wife for conscience sake, though shee should fall short of the duty: as once a good husband sayd to an undeserving wife, Blessed bee God yet who hath given mee a wife who will do this or that for mee upon never so unkynd termes? But, much more, if shee be deserving at his handes, for all her tendernes in sicknes and health, is it much, if shee receive due honor and respect from him? If thou owe her thine owne selfe againe for them, is it much, if thou repay tender esteeme & prising of her? If thou oughtst to lay downe thy life in some cases even for thy Christian brother

*Reas. 1.*  
Nothing geyned by Austerity.

*Reas. 2.*  
Wee tolke willingly beare with fooles.

*Reas. 3.*  
Gods Commandment.

4.  
Wee owe it to Christians.

brother, rather then expose him by thine unfaithfulnesse, to danger, how much more shouldst thou expose thy selfe rather to the greatest hazard, then betray her who is weake, and unable to beare? Remember the president whom God sendes thee to, the Lord Iesus: As he loved his Church, and gave himselfe for it to the death, that shee might escape it, so oughtst thou to redeeme thy wife in case of such a danger; when thy bearing will latch the blow from her. When the Lord Iesus was taken by the souldiers, If yee seeke mee (saith he) let these my chickens depart: Take not the damme on the nest with her birdes: Let these be free: let all the danger light upon my selfe. If then this tendernesse must extend to life it selfe, surely then well may this tribute of an inferior ranke be shewed. But, I cease to discourse the point any further.

Wherin this honor and respectivenesse consists?

Well then (will some kind husband say) wherein stands this respect and honor which I owe to my wife? I should be loth to wrong her of ought, which she might plead, (through my ignorance) or which my selfe (if I knew it) could teame her? well (in hope there shalbe no love lost) & that thy wife will requite it, when as (in the next point) shee shall come to the like triall: I will do her & thee this favor, here to lay out her Priviledge, and thy duty. But first its not amisse againe to recognize breefly, that which I spake of, the modell & the Canon of this Duty: which the Apostle layes downe thus, As Christ loved his Church. Before, he had sayd, He that loveth his wife, loveth himselfe; But, knowing, that selfe is sometime an ill judge and crooked rule; he amends it, by a better, even the Golden Rule of that honor and respect of Christ towards his Church, which never fayles or exceeds the mediocrity. What is the that induigence & tendernesse which thy selfe wouldst either wish or look for from Christ thy head? Teach thy self, therby, thy office to thy wife, (in the measure of thy Grace) & tender it to her. Dost thou desire alway to be accepted of him, & find grace in his sight? Let thy wife finde the like from thee. Wouldst thou have him doe all thy workes in thee and for thee? Show thou the like Grace to her, do thou likewise: require not the uttermost service

Ephes 5.  
The true Modell and rule of tendernesse, is the tendernesse of Christ to his Church.

service from her, but let her doe all in the comfort of thy love & acceptance. Wouldst thou have him compt all thy deeds, not according to strict law and performance of full measure, but according to sincerity of endeavor? Do thou also so esteeme of hers, according to the will and affection whence they proceed, though they faile never so in degree. Wouldst thou have him to esteeme thee according to the better and not the worser part? So doe thou interpret her. Wouldst thou have him save thee from sorrow? So protect thou her, and let thy love be her banner. Wouldst thou have him to feed thee, and fight for thee, to bee thy Protector and Champion? Should he stave off thine Enemies, and catch their woundes in his owne side, which should else light on thee? Wouldst thou have him to stop the mouth of each dog from barking or biting thee, yea even to keep each cold wynd from nipping and blasting thee? Even so, stand thou betwecne thy wife & her harmes, and cover her head in the storme & raine, not only with thy cloake, but thy best protection, against any annoiance. Wouldst thou have Christ afflicted with thee in all thy troubles, to pittie thee, suffer with, and susteyne thee, by his patience, courage, & long suffering? So, let thy blood run in her veynes, and thy marrow in her bones: sustaine her like wife by thy meeknes, and long-sufferance, shee is also flesh of thy flesh, and bone of thy bone. Dost thou expect at last, that he should at last redeeme thee out of all thy troubles? Dost thou also (as far as lyes in thee) seeke rest for her from all hers: let no enemy of hers, encounter her alone, but know he hath a double enemy to fight against, not easy to contest with. Thine are hers, hers are thine; rejoyce to see her rid of all, if God see good, which way it seemes best to himselfe to deliver her: meane time, be thou active, passive in all with her. In a word, whatsoever thou wouldst have Christ do for thee, the same doe for her, for this doubtlesse is to be conformed to thine head, and to do the part of an honoring and respective husband to her.

These generalls had need be branched out into some particulars: else perhaps, it will not be easie for every one to conceive them. These therefore that follow may serve. First, Particulars of the husbands let Tendernesse,

Branch I.  
Tendernes to  
the soule of  
the wife the  
first duty of  
the husband.

let this respect begin at her soule: procure to that, the cheefe good, that it may fare well. The tender love of Christ stands in this, that he gave himselfe for the Church; why? Not to make her such as shee her selfe woulde, not to give her the full swinge and sway of her owne will; But, to wash her, to purge her, to sanctify her, as peculiar to himselfe, having neither spot, nor wrinkle; So do thou: begin with this, and this shall guide all the rest: Thinke not this to be thy tenderesse to thy wife, to deale by her as *David* by *Adonija*, whom his father would never from his youth, speake awry unto, that is, aske him, what dost thou? But rather in this is thy tendernes, if by any wayes of God, allurements, yea milde and well seasoned reproofes (if need be) thou mayst be an instrument of her good. Its not tendernes, but exceeding and degenerate softnes in an husband, that, because his wife is well pleasing to him in some carriages, therefore he should rather suffer her to go on in deep ignorance of God, and her selfe, and go the broad way to perdition, rather then he would grieve her, or speake one worde amisse: especialy, to be so base and remisse, that, when he knows he might winne her by his loving tendernes, he shoulde rather neglect her by his Carelesnes. No, if thou be tender truly, her soule wilbee thy principall object, and thou wilt present to her those tender mercies of Christ, those bowels of compassion in him to the church: never linning till Christ hath by his blood washt her soule from the naturall uncleannes of it, forgiven her, and taken away her guilt and blemishes: If her face were stayned with some spots, how studious would he bee to tell her of them, that she might wash them off? how much more that Christ Iesus might call her his *Hephziba* and *Beulah*: his dove, faire one, and pretiously beloved? that he might behold her washt and cleane (as the sheep comming from the rivers to shearing) from her scurffe, accepted of God, and (as much as flesh may bee) without spot or wrinkle, eyther of guilt, or apparant corruption: a vessel putged and prepared for every good worke. No worke so honorable as this to make thy wife a vessel of honor to God first, and then for marriage. Thus *Paul* describes that tenderesse of Christ: and yet, that washing

Ma. 62. 4.

washing and rinsing of her, must cost some hardnesse, save that Mercy and love oversweetens it: and then it will seeme pleasant. Nourish and cherish and hate not thy owne flesh, in this first respect, as *Nathans* lambe, in the true bosome of the Lord Iesus, the tenderest husband that ever was. 1. Sam. 13. 3.

Secondly, this thy Respect and Tenderesse must reach to her person, and that in her Safeguard and Defence. Thy wife walkes (under God) in the shadow of thy wings and protection. Thou must bee as a vaile to her eye, to keep off the dint of all lust and strange desires, as *Abimelec* told *Sara* of *Abraham*: As the eyelid is made by nature a tender filme and very mooveable, and watchfull to the body of the eye, that no dust or mote fall into it to offend it; so must the tender husband come betweene the least aspersion of reproach and infamy cast upon the name of his wife wrongfully: And when thou art dead, let her rest safe in the Ark of Gods protection, by the benefit of thy living prayers, before sent up for her, to the throne of grace, that God would be an husband to the widdow; that so even when dead, yet thou mayst speake. Branch. 2.  
Tenderies to  
the Person of  
the Wife ne-  
cessary.

But, while thou art living, thou must bee as a wall of fire to her; let everie one that hath ill will to thy wife, (as many will have, even for that which deserves honor) knowe that they maligne thy selfe; Nay, herein love her better then thy selfe that thou wilt right some wrongs done to her, which perhaps (if done to thy selfe) thou wouldst passe by more strongly: Let her Name and honor, bee as sweet oyntment unto thee. The husband who shall content himselfe in the generall love of his wife, being yet supinely negligent of her repute, or enduring any, within doores or without to disesteeme her, without sharpe rebuke: or to bee knowne himselfe to see any of her weaknesses, with the least contempt, is not worthie to have the comfort of her vertues, or the love of a religious companion. The like I say of her body, both in health and sicknesse. Whatsoever diet, or warmth or shelter, either at home, or abroad, by thy selfe or others, thou seeest necessary for the preserving her in health and vigor, from the least assault, or impression, that neglect not: keepe away

I  
In protection.

2.  
In her repute.

3.  
In her bodily  
in firmities.

wether, distemper, disease for her: be as a Physitian according

to the discretion thou hast, and the knowledge of her body-lie frame and infirmities, in the absence of better helpe; Prevent all dangers from her which possibly might assault her; and what soever sorrow or sad newes, ill and sudden accidents thou deemest, would disquiet her, turne them away if it bee within thy power, or keepe them from her notice, lest they might overthrow her spirit, or weaken her body. Yea, as our Lord Iesus did, so do thou, if a danger must needs cease upon thee, provide it may not come to her knowledge, or as little amaze and affright her, as may bee. In her diseasednesse, neglect no meanes, which either thy counsell, purse, or friends can helpe her to: advise for soule, physicke for body, attendance and nursery to person: Grudge not that shee lyes upon thine hand; But, as thou wouldst have (I say not her, but) Christ himselfe to tender thee in thine, so do thou her, in her defects. Let it appeare to her cleerly that her life is precious, and her losse would be uncomfortable. If the poore Shunamite, seeing her child dead, lockt it up in the Chamber, hastening to the Prophet: preventing al pudder to her husband, aldisquiet in the family, by taking it upo her selfe; how much more should the husbands wisdom and tendernes reach to thy wife, that no Sicknesse or Sorrow might ever cease upon her more deeply, then needs must, if thou canst keepe it off

2. King. 4. 21.

Unnaturall  
husbands lan-  
guage.

Say not with unnaturall *Nabals*, Thou tookest her not for sicknesse, but for health: for better not for worser: knowing that good wives in their health, lay up desert enough to be tendred in their sicknesse: The wife is not for nothing sayd to bee under her husbands covert. Doe thou as *Boaz* did to poore *Ruth*, upon the cold floore, & in the chill night, spread the lap of thy garment over thy beloved; I charge you (sayth the husband in the Canticles) O yee daughters of Ierusalem, watch by my spouse, sit by her and keepe silence; wake her not untill she please. Good reason shee have more rest the thou, let thy waking be her security, gaster her not up too early: sluggish women will not, good ones should not be waked too soone. Shee is alway in griefe, & that for thee, & by thy meanes; what day weeke, moneth is she free through the yeer, breeding, bearing, nursing, watching her babes, both

sick.

Ruth. 3. 9.

Cant. 2. 7.



sick that they might be well, and well, lest they be sicke: If she lose a childe by the hand of God, or by casualty, her tender heart takes more thought for it in a day, then thy manly spirit can in a moneth: the sorrow of all lies upon her: Shee had need to be eased of all that is easeable, because she cannot be eased of the rest. We reade in the fable that the male sparrow once accused the female, for that she did not so much take paines in building of their nest, as he did: But she replied, There was cause why shee should pleade exemption: Shee had all the trouble of laying the eggs, of sitting, of hatching & feeding them, and therefore some reason she should be spared in the building of the nest, let him do that, who did nothing else, and she prevailed. And shall not shee, who alleageth for her selfe, with more reason? Get her asleep if thou can, but awake her not, till she please. And, tell mee, shall not her ease be thine? Or canst thou have any, if she want? Little dost thou thinke of those gripings, checks & pangs where-with she walketh, whē as thou goest throughitch with thy matters with an hardy courage. If all wives be not so, I speak not so much in their behalfe: but the good wife is usually so; yeeld her this fruite of tendernes, its all the milke thou givest: Yea, let thy hollow cheeks, pale face, sad heart, be as a Calender, in which others may read thy wives infirmities, their number, their measure, and how long they have continued. I speak not Rhetorique unto her, but Divinity: As an husband must loath uxoriousnes, so, much more Stoicall intempernes, remembering who it is, who sayth, Erre in her love: let thy soule know no other objects while shee lives, let them be abhorred. And when she hath breathed out her last, yea, even when she lyes by the walles, yea in the mouldes, yet then is there another honor due to her memory, when shee is not: even this, that thy hand be upon thy side for the losse of another rib, thy sweet companion; Mourn not for her without hope, like an heathen, (shee is not lost, but sent before) but yet as *Abraham*, as *Jacob*, so mourn thou, even till the dayes thereof be accomplished: Bee not as the horse, as the bruite Creature, without sense of her worth, thy losse: Else some beasts will exceed thee in tendernes: thou art worse;  
a very

Description of  
the husbands  
tendernes to  
the person of  
his wife.

Two extremes  
of Tendernes.  
Viz, Roughnes  
Vxoriousnes.

a very blacke : And for this second particular so much.

*Branch 3.* Thirdly, shew this respect in thine ingenuity and openheartednesse. Its an unkindnesse alone, not to shew love : to walk overloosely, dismally, and darkely towards her. Thou canst doe no more to a stranger. I say not that she is capable of all secrets. There is a season for all things. And had *Samson* been as wise at last, as at first to conceale his secrets, he had done wisely. But there is a golden meane : conceale not thy selfe too farre from her. Impart whatsoever is meete, let her know the difficulty of thy businesse, if the knowing it may either afford her content, or thy selfe advise. Let not strangers tell her of thy follies, to cause her to suspect thy respectivenesse. She is but simple, that may not speake a word in season : Rams hornes, and empty pitchers have conquered cities, and armies : and the woman that called herselfe but a weake one, once delivered *Abel* : and why may not thy wives helpe thee ! Its no wrong to thee, for her to desire a voice in thine affaires, who must be sure to smart in thy bad successe. There is ( I say againe ) a discretion in ordering this businesse. Neither to impart those things wherein griefe would overcome acceptance ; nor to conceale such, as wherein by thy imparting them, either her counsell might overweigh her griefe, or at least, prevent the suddennesse of a disalter. Its a thing wherein the weake sex counts it selfe graced and satisfied, not to bee made a stranger to those things, which love and ingenuity would and should impart. As for uttering any thing, which is needlesse, or might be a snare to her indiscretion and weaknesse, its better kept away. But, darknesse breeds ill blood of jealousie, hard thoughts, a striving for the like darknesse of behavior, or to seeke other bosomes to lay her complaints in, when thou little thinkest of it, and perhaps worse then all these. She is laid in thy bosome by God, that thy bosome thoughts, hopes, feares, desires, together with thy selfe, might lye in hers : So for this third.

*Branch 4.*  
Comfort in  
heavinesse a-  
nother peece  
of tenderesse.

Fourthly, comfort her in all her heavinesse, and first for her soule and spirit ; The anguish thereof, and the wound of conscience, is of all other, most intolerable. Yea, though it  
be

be onely some outward greefe, yet if pierce the spirit with any more then common distemper, it exceeds any sicknes & empair of the body. Shew thy self more tender to her therin, then in all common troubles. If thine owne wisdom, faith or experience will not serve to heale it, seek out, and enquire after an Interpreter, one of a thousand, who may rightly and duly weigh her estate, both the causes and effects therof. Vpbrayde her not with her zeale, which were to aggravate her disease. Fret not at her going to Sermons; lay not the falt upon that, wishing thou hadst never seene her eies, quarrel not at thy los, accuse not providence, because thou seest her in perplexities: perhaps God hath begun with her, that he might end with thee. But however, linn not using all means, till God have spoken a word in season to her very soule, saying, Deliver her, I have accepted a Ransome: till her flesh come againe, as a little childes, and she recover peace. Happy art thou, if God shall so make thee an instrument of her good Iob. 33 24. that thy selfe also mayst bee drawne neerer to God by affliction, then prosperity could ever have brought thee. And, put case that the distemper ceaze onely upon her naturall spirit, as by Melancholy, through passions of feare, and sorrowfull objects working upon her mind, or through some hereditary pronesse of constitution to mopishnes and discontent; by all which God cuts her short of wonted liberties, calling and service of marriage; and thee from former contents of life: bee not in these disquiet and impatient: Nothing hath befallen thee which is not according to man: use the best meanes of restoring her spirit againe, by Physick, counsell, wise secrecy, custody, tendernes of regard: and so wayte with patience, till God restore her, or what ever be the issue, charge not God foolishly.

Fifthly spare her weake bodie, from all toyle and labor of Branch 5. worldly employment exceeding her ability: yea although Spare her from excessive of toyl. shee should bee too much addicted thereto, and hardly held therefrom, yet dissuade her: Shee is thine owne flesh: thou wouldst thinke him unmerisfull, who should breake thy backe with too great a burden. So do thou, and ease her. If nurserie exceed her strength, & yet her conscience will scarce permit her

her to lay aside and free her selfe of so naturall, so religious a worke, yet tell her, God loves mercy better then sacrifice: If God deny her ability, or breasts, grudge not at God, at the charge of nursery abroad, to ease her at home. If she have not strength to be both wife and servant, let the latter yield to the former, redeeme the comfort of a wife, with the charge of a servant. Provide her that assistance and attendance, which is meet for one, who chuserh to be, to do all in one for thy sake, had not God denyed her. Strong shoulders are meeter for household businesse, then decayed ones: and relieue her with seasonable tenderesse, for there is a shew of respect which appears all at once, when the vitalls are spent: a peny cost in due time, will do more good to a sinking house, then a pound, when it is ready to fall downe. So she shall hold out the longer with cheerfulness in marriage duties: He that should do otherwise, were not worthy to have a free horse, much lesse a willing wife.

*Branch 6.*  
Indugence in  
all lawfull  
refreshings.

Sixthly, yield her the indulgence of all decent and sober refreshings, and recreations of body and spirit, which may ease the tediousnesse of body and spirit, through the uncel-  
sant and never ceasing yooke of family busineses. Remember how oft, her faithfull bidding by it at home, hath enlarged thee to travaile abroad. Thy ground and soyle, if it want her alternall revivings, and rests, cannot last long: whether by allowing her the converse of her friends for bodily, or of the ordinances (when she is straitned) both changes of ayres may doe well, and helpe both body and spirit. At other times, some other releases of labour, such as occasion offers in many kindes, either neerer hand, or further off, est one, est another, may cause her to returns to that service with alacrity, which else she should attend with an unequall mind.

*Branch 7.*  
Connivance  
at invincible  
infirmities.

Seventhly, connive and conceale with wisdom those invincible defects, ignorances, yea though it be uncapableness, which either the frailty of her sex, or the speciall frame of her minde, or perhaps the inexperience of one untrained in some businesse, may produce. A Camell cannot go through a needles eye. According to her strength, so is she:  
looke

looke for no deed, beyond power, nor wisdom above capacity. Oppose unto her invincible blemishes, her incomparable graces: which no art, nor nature can attaine; no flesh and blood can teach. Satisfie not, neither pardon thy self, till that honour which thine heart can freely give her for that which is pretious in her, make thee impotent to disparage her for her infirmities. Though perhaps others would note them, yet its thy best art to hide them. Remember this, perhaps, even thy wives defects may make for thy contents. If she were a more compleat woman, she would finde more work to be humble; and in some of her abilities, might perhaps give thee occasion of less patience. Here now is the triall of giving honour to the weaker sex; because God will have it so. Dissemble what thou canst not amend: Ofttimes, her sudden treasues, or impatience come not so much from her selfe, as from oppression of mind, faintnesse of spirits and much employment. Encounter her not with like passion, lest God shew thee thy folly, ere thou die, in another more unwelcome glasse. Many a foolish husband hath a froward wife, because he will have one, hath not the wit to have any other, any better. What an honour were it to thy wisdom to beare with her confessed weaknesse? as going backward with *Shem* and *Japhet* to cover that from the eyes of others, which thy selfe art sorry to see. Perhaps some other of her qualities have not a little graced thee, cover therefore the rest with the mantle of thy wisdom. And so perhaps, with that painter, by veiling a blemish in the face, which he was loth to expresse, thou shalt adde to her beauty, to thy owne honour. When her passion shall be over, and her error past, she will more dislike her selfe through thy concealing of her wants, then thou canst dislike her for betraying thy credit.

Eightly, commend her vertues, without foolish flattery: *Branch 8.*  
 not as a man, who therefore marks them, that he might praise them, (which is basenesse) but therefore commends them, Commend her vertues.  
 because tendernesse will not suffer thee to smother them. Grace can no more be coverd, then a blemish: both are as oyle in the hand. Inward gifts, outward parts and performances

mances cannot but delight thy mind, and senses: let both in their season, for her encouragement, breake out from thee, by a tender, loving acknowledgement. But as for upbrayding her before others, or traducing her in the family by open reproofes, odious comparifons, unfavory imputations; abhorre it. Knowing that all thine and her skill, is little enough to keep her from contempt of inferiors: but if thy contempt be added to the rest, it will make a breach, not to be repaired.

*Branch 9.*  
Supply of ne-  
cessaries and  
comfortable  
supports.

Ninthly, allow her all needfull, and some complementall charges and supplies: let her have for comfort, as well as necessity; considering how soone thy selfe wouldst repine, if God should straiten thee with the onely necessaries, but not the overplus of Marriage comforts. Its not onely thankfulness to her, but to God also, to rejoyce in seeing thy wife walke and demeane her selfe cheartfully, in the use of that liberall allowance, which thy tender heart can beateame her. I doe not here bid thee put the bridle out of thine owne hand, yeelding to her the stroake of chusing to her selfe the fashions, attire, company, and expences, which she pleaseth, such as sute not with thy place, and sober content: (for alas! what poore thanke should a woman give her huband, for making her as proud as the worst) but I say, furnish her with such conveniences as thine own judgment and respect thinks meet for her, and her sober mind and desires affect. *M. Calvin*, a man otherwise of somewhat a retired and austere disposition, yet being married, perceived that there be in women, (as he prettily calls them) many tolerable follies and toyish vanities, which a tender husband should do better to oversee then denie her. He that wil needs wring his nose too hard, will draw forth blood, and there is a geniall liberty to be permitted to a womans liberties, companies, merriments, toies and trinkets, which the gravity of an husband should shame it selfe in peering into. Many trifles they affect for their children (of that sex especially) many complements about them selves, some rearedges to beltow upon the meetings and lawfull merriments of their kind, which it were a poore thing for an husband curiously to enquire after: and

his wisdom to trust her with, as knowing, she knoweth how to use them. (Perhaps the French exceeded the English in these) But let this be the rule, Better in such a case, wherein the spirit of a wife takes content, to be rather indulgent, then too strict: so long as the main Canon of Modesty, thrift and decency, be not transgressed.

Lastly, since rules in such cases can hardly be given, therefore as the morall Philosopher bids, do in this case, as Tendernes and a Respective heart would advise. Thats ever the best counsellor. Remember, thou seekst the honor of thy Marriage. Wherefore, whatsoever else is meet, loving, mercifull, forbearing and tender, as thou expectest prayse, honor, or requitall, ensue it: give no way to strict, unbearing, violent ways. He that handles a Christall or Venice glasse harshly, deserves to repent him for breaking that, which sleight and tendernes might have saved. Precedencie in sitting is granted by an nationall custome to the sexe of women: by which, all other priviledges of giving honor and content to the weaker vessel, are intimated. A wife resigning up to her custodie of things within, jewels, plate, and things of price, trusting her fidelity, and ascribing to her wisdom the overseeing and menaging of domestick affaires incident to husbandry, without narrow, suspicious inquiry after the expence thereof, not distrusting skill or faythfulness: & so in like cases. And thus much be sayd in particular, for the answer to this question, wherein this Tendernes consists.

That which I have sayd in Doctrine, may serve for use and all: save that its true which *Salomon* speaks, Bray a foole in a mortar, with a pestill, yet, will not his folly depart from him. So I say, a churlish, a froward, loutish and ungeniall husband, will either see no error at all, in himselfe, by al that I have sayd, or hold his own nevertheless. I have seen an evill under the sun, *Nabal* married to an *Abigail*, a tender sweet companiõ, worthe of such an husband as her husband himselfe is unworthie to wayte upon: yet so farre is he from returning to her like for like, that rather the grace of the wife is a continual upbrayding to the husbands currihnes, occasioning to his implacable spirit so much the more insolency, to insult

Branch. 10.  
Re pective.  
ness must be  
the Counsellor.

Vse.  
Terror to all  
base Nabals,  
and a description  
of such.

over her, and to tread her under his feete. What sand is so weighty to the shoulders, as such a foole to a worthie wife? well worthy after her death and losse, to meete with lettuce fit for his lips, I meane with such a contentions *Zippora*, as might outshoote such a Dev il in his owne bow. What one grace of a thousand doth such a block behold in his vertuous wife? when did he ever feele himself burne if shee were weake? What affliction of body or mynde coulede he ever fynd in his heart to condole for his wife? What one kid gave he at any time to her out of his flocke, or twelve pence out of his purse, to make merry withall? what one lap of his garment did he ever spread over her! Or what, I say not blast of cold wind, but sad crosse did he ever keep in tenderesse from her? himselfe being both a nipping East wind to blast her hopes, and a perpetuall dropping, to dwell with? Many an infamy and blot hath he suffred to light upon her head, though he needed not, himselfe being the upshot of all! Oh the snares which such unnaturall wretches bring upon innocent women, but ease them of none! Oh the narrow eye they carry over them, watching them as the Cat the mouse, from either good Sermon hearing, loving friends, frequenting abroad, or Christian company at home! Stripping their bodies of good clothes, their purses of moeny, their hearts of delight, their soules of grace (as much as in them lies,) if grace were not past their reach to rob them of! what one peny ever gave they them for good use? If they knew of any, who should endure the tempest of their violence, they will see their owne turnes served to the uttermost: But as for easing them of their burdens or being drawne to resigne up their lusts and loose liberties, to joine with their wives, in the burden of house government: those Israelitish bondmen were as good complayne to *Pharao*, or those other subjects to *Reboam*, as they to their husbands, for their tale of bricke should be but multiplyed, & their fingers should proove heavier thē their loyns before. I might be endlesse: But, I blame only the faulty, for I know (and God forbid else) all are not alike. Many, not onely irreligious, but meerly civil ignorant ones, have had tender, melting hearts to their wyves; so unnaturall wretches

Counsell to  
the wzongd  
party.



wretches, are all unmercifull, respectlesse husbands in this kynd, even bred upon the rockes, and nursed up by Tygres, yea fiendes in the likenesse of men. Let them alone: but O thou woman that fearest God, persist neverthelesse in thy uprightnesse! serve God not man, and vile man for Gods sake? do not repent thee of thy goodnesse, give thy worke to God, & still heape up hot coales upon the head of the Barbarous, if they melt not they shal burne to hel, & bear a while, he that cometh, will come, & not tarry, causing thy light to breake out as the morning and thy Righteousnes as the noone day. He shal plead the cause of the despised wife, and quit her of her adversary: bringing his wickednes upon his owne pate. And of this third severall duty of giving honor, and so of all the three, thus much be spoken.

### CHAP. XIII.

#### *Treatise of the personall duties of the wife.*

##### *And first of her Subjectiō to her husband.*

**I**T is high time now, having dispatched the husbands duties, to proceed to the next branch in which the preserving of Matrimoniall Honor consists, to wit, the peculiar duties of the wife to the husband. Else I know husbands would tax mee for partiality: and I confesse, as I have no cause to conceale the priviledges of the good wife from her husband, so neither must I withhold from her the knowledge of her offices and services towards him. The first and maine wherof, comprehending all the rest, is subjection to her husband: the second is helpfulnes: & the third Gracefulness. By her subjection she answers his understanding: By her helpfulnesse, she equals his providence, by her gracetulnesse she supplies his tender respectivenesse: in a word, she answers him (as face to face in water) so shee in marriage service with all correspondence. Else how shall the relation hold firme and entire?

First then of the first; This duty then of subjection, is the

The speciall duties of the wife to the husband three

The first Duty of the wife, Subjection,

The first Duty  
of the wife,  
Subjection.

womans great and cheefe commandement ; and as *St. James* saith, he that can rule his tongne, is a perfect man, & can rule his whole conversation: so, shee who hath learned to be subject (for as *Paul Philip. 4.* is not ashamed to say of that grace of contentation, that he had learned it, so may the woman say of this) is a perfect woman. That, which was wont to be said of pronounciation in Rhetorique, and of humility, in Divinity, that may be said of Subjection in this businesse of the wife, Its breadth, and length, it fills up all, yea, its all in all the whole duty of the womā: all other sticke at this, grant this, and all other follow of themselves. Now then, this great dutie of subjection, (so much cavild at by the Rebellious, & so much honored by the dutifull and loyall wife) must have a good foundation, both for the convincement of the bad, and for the encouragement of the good. The warrant then of this duty stands not in the opinion, choise or will of man, or flesh, no nor of nations, because the world will have it so. (for there is a world of women to gain say as well as of men to alledge it.) But it is a firme law, from the will of the first ordeyner; because God will have it so. That very strict Imperiall Edict of *Ahasuerus*, that, Every man should bear rule in his owne house, proceeded in a sort from a discontent with *Vashti*, & a desire to be revenged for the dishonor offered *Ahasuerus* her husband, and for prevention of the like, for time to come: But if all this streame of Authority had not met with another more strong one of divine Ordinance, alas it had beene no more terror to the sexe of women, then swordes and spears to the Whales skin, even as stubble and rotten wood. No, no, its an instinct put into the spirit of the woman, principling and convincing her understanding, will and affections, viz. The great God of heaven and earth will have it so.

Ester. 1. 24.

Reasons. 1.  
From the law  
of Creation.

Wherof two reasons may be given: the one from the law of creatiō; the other from the law of Penalty, following disobedience. For the first, The man (we know) was first created, as a perfect Creature, and not the woman with him at the same instant, as we know both sexes of all other Creatures were contemporary: not so here. But, after his constitution

tution and frame ended, then was she thought of. Secondly, she was not made of the same matter with the man equally; but she was made and framed of the man, by a rib taken from the man, and being formed by God, into a woman, was brought unto the man. And thirdly, she was made for the mans use and benefit, as a meet helper, when no other creature besides her was not able to do it. Three weighty reasons and grounds of the womans subjection to the man: and that, from the purpose of the Creator; who else might have done otherwise, that is, yeilded to the woman coequall beginning, sameness of generation, or relation of usefulness: For, he might have made her without any such precedency of matter, without any dependencie upon him, and equally for her good, as for his. All shew a kinde of ennobling the mans sexe, and denying of her to him, as the head, and more excellent: not that the man might upbraid her, but that she might in all these, read her lesson of subjection. For otherwise, its also true, that neither the man without the woman, nor she without him, but both in the Lord. And doubtlesse as *Malachi* speaks, herein is wisdom, for God was full of spirit; and hath left nothing after him, to be bettered by our invention.

1 Cor. 11. 8. 9.

Mal. 2. 15.

*Reas. 2.*

From the penalty of disobedience.

The second warrant hereof is penall, and yet so much the stronglier tying the woman, being now in a fallen condition. For this is sure, that (notwithstanding all I have said) yet the woman being so created by God in the integrity of nature had a most divine honour and partnership of his image, put upon her in her creation: yea such as (without prejudice of those three respects) might have held full and sweet correspondence with her husband. But, her sin still augmented her inequality, and brought her lower and lower in her prerogative. For, since she would take upon her as a woman without respect to the order, dependance, and use of her creation, to enterprize so sad a businesse, as to jangle and demurre with the divell about so waighty a point as her husbands freehold, and of her owne braine to lay him and it under foot, without the least parlee and consent of his: Obeying Satan before him, nay God himselfe; so that,

Gen. 3. 16.

that, till she had put all beyond question, and past amendment, and eaten, she brought not the fruit to him to eate, and so, became a divell to tempt him to eate; therefore the Lord strips her of this robe of her honour, accursing her with this penalty, that her appetite should bee to her husband. Which law is not as the law of the Medes and Persians, (for that must alter) but a Law which bred a Law, an instinct of unequall inferiority, and sinote into the heart of *Eve*, a falling from her station, and subjected her to her husband. This appetite here spoken of, not onely meaning her weaknesse of desire for some speciall end, as benevolence, respect, or the like; but the totall subduing of the bent of her spirit to him, not thinking her subsisting enough without him, but a confessed yeelding up of her insufficient selfe (and that after a penall sort) to depend wholly upon him. A just hand of God upon her, that she who would be Paramount as a Lady above him, in sinning: should bee fetcht downe to a spirit of feare and subjection under him whom she had so basely dishonored.

rooves.

1 Tim. 2. 13.

1 Cor. 11. 7.

1 Pet. 3. 1.

Ephes. 5. 21.

1 Pet. 3. 5. 6.

And from this roote comes that of the Apostle, that the woman sinn'd, and not the man, (meaning, not first) she was in the transgression: and what then? Therefore let her be subject. Read the place. The man is the glory of God, but the woman of the man: Therefore she ought to have power on her head, in token of subjection and modesty. And againe, I permit not the woman to usurp authority over the man, but to be in subjection. And Saint *Peter*, let the women be subject to their owne husbands, lest the word be evill spoken of. And to the Ephesians. Wives submit your selves to your husbands, as to your head: for he is as Christ to the Church, the saviour of his body. So *Peter* addes, As those holy women formerly were in subjection to their husbands: *Sara* by name to *Abraham*, calling him Lord: By all these arguments these two Apostles (not the one who was married, but the other unmarried) doe conclude the woman under subjection; that without grudging, she might resigne up her selfe (under God) to her husband. And doubtlesse, if it be asked, by what commandement this subjection of the wife stands in force,

force, its doubtlesse by the vertue of that fifth, which imposes obedience upon inferiors to their superiors (although in divers degrees) with an implied penalty of disobedience. And questionlesse, if looke no further, then the sinne and curse it selfe, in the letter therof, there is no lesse threatned to the woman then such a subjection to the man, as had paine and irking annexed unto it. Even as that other penalty also annexed unto it, of breeding and travaile, extends to a mortall paine and pinch, as considered in it selfe. In it selfe I say: for notwithstanding all this, the Lord our mercifull and indulgent father, in and through the mediation of Christ, hath in great favour asswaged and released the rigor and measure of these penalties, I have else where treated hereof. If the common favour of Christ our Redeemer, had not eased whole mankind from the excesse of all sorts of penalties, what were the life of man, but desolation and misery? But in meer pity to the accursed creature, weltring under her punishment, as a man wounded lies wallowing in his blood, the Lord Iesus hath brought things to a Reconcilement, both in heaven and earth. So, that the heavens heare the earth, the earth the creatures, and they man; who else should subsist. If the Ox, Horse, Ass, and other beasts, which by mans sinne are of subjects, turn'd rebels against him, and bereft him of his Lordship, were not againe retracted to some useful subjection, who should come neer them? But now their rebellion to us is moderated, and a shaddow of our Lordship over them restored, not to the godly only, but wholly to the nature of man: by whole industry, the wildest are tamed. I say, by a common fruit of the superabounding merit of Christ. Such is the release of this penalty of women: for though for their abusing the end of their creation by hurting & destroying him, whose helpers they were created to be; the Lord abased them to a low degree of inferiority to the man, and that justly: yet through Christ, this extremity is dispenced with, and reduced to a tolerable mediocrity for the ease of womankind. So that God can make that a royall and honorable equality (after a sort) which sin made a yoke of tedious slavery. But to the Elect its far better; Notwithstanding, through bearing

Catech. in part.  
1. and 3. agt.  
cle.

Colof. 1. 20.  
Hof. 2. 21. 23.

He hath recol-  
lected all  
things both in  
heaven and  
earth by  
Christ.  
Col. 1. 20.

of Children, she shall be saved, if she continue in faith, holynesse, and modesty: that is, her curse becomes a blessed occasion of salvation. So in this point of subjection: it becomes an wholesome meane to humble the soule under the mighty hand of God, and the guilt of her nature, and so to drive her to Christ. And not so alone, but is a continuall holder downe of her soule under subjection to God, in the course of her conversation. And both make her in this religious awe and subjection to her husband, so much the more pretious in the eye of God, and all that know her. Lo a penalty made an ornament, very highly esteem'd of God. And as for those women, who feare not God, yet this indulgence of providence, if it be not a meane to breake their hearts, and to seeke further to get a part in Christs peculiar redemption of the Elect: it shall be (doubtlesse) a double aggravating of their condemnation.

Det 3.4.

Reas. 3.

Hereby she preserves the honor of her marriage.

Now for the third reason of the point, why the woman should for her part doe to the uttermost to grace & improve the married condition, by being subject to her husband, appears by this, that by subjections she preserves the honor of her marriage in the integrity thereof. She is called the crowne of her husband. The Crowne Royall we know, is a rich thing, and richly beset: all to honour a true King, when its set upon his head in his coronation, before all the people. But a woman made of subjection, is of a farre more pretious frame and mettall then a Crowne, or any thing which goes to it: and being set upon the head of her husband, honoreth him, not onely in the day of his marriage, but all his life long, in the eyes of all that behold her. No crowne glads the heart of a King, so as shee makes glad the heart of her husband. He is her King and Lord, though he should want this Crowne; for its not a wifes rebellion, which can deuest him of his authority, and honor, in point of right: he may be a poore pitied King, for lacke of this Crowne, but in right, he is a King neverthelesse: having his Crowne detained by violence from him, and woe to them that deteyne the Crowne from the naturall Prince: exposing the person of so sacred an one (whom God hath made honorable) to reproach and dishonor; So here. God will revenge it, and make her that hath kept it  
backe,

backe, to rue it, and to pay full deerly for her presumption. But when this Crowne is added to the heade of a lawfull King, then is his honor made up to the full; & such honor is a wife subject to her husband. Not as a Crown above but upon his head: her honor is not in being a Crowne aloft, but upo & for the husband; She is no Crowne of her selfe, but in respect of him whom she honors: rceiving back as much honor from that head which she Crowns, as she affords unto it. Neither, is the honor of such a marriage betweene themsel. alone, (for honor is rather in the power of the honorer, then the honored) but also it reacheth to many others; we see it in *Ruth* Ruth. 3. 11. married to *Boaz*. All the children of my people, knoweth thee to bee a vertuous woman, and him an happy husband in her, praying for them (as indeed it fell out) that they might do well in Ephratha, & be famous in Bethlem. How can a marriage betweene an understanding head and a subject wife, chuse but be honorable? who can smother the honor of such Couples, or judge whether of the two, is more succesfull in either? or who wisheth not, it were his owne case, or the case of any whom he loveth, to be married to a wife so qualified? And well they may; for as it is rare to meete with such couples, so, the Commodity which they procure each to other, exceeds all commendation. All this considered, a woman should be much too blame to desert her duty in this case, and to lay the honour of her Marriage in the dust.

What is then this subjection, and wherein standes it? For the former I say its such a convincement of spirit in the woman touching the equity of Gods ordinance, (and her Penalty in speciall:) as causeth, both a falling downe of heart in humility to God, and her husband; and in her conversation to acknowledge & practize all such reverence, as becometh her head. By this description, it may appeare, in what particulars this subjection standes: to wit, chiefly in the spirit of the wife, and nextly in her demeanure, The former is that same, wherof *St. Peter* speaks of. The meeknes of the hiddē man of the heart, of an incorrupt and quiet spirit, which with God is much set by. He meaneth an inward principle of subjection of the heart, which is first given up to God, purged of selfe and pride

Subjection  
what it is?

Subjection  
two-fold.  
1. Pet. 3. 4.

I.  
Of the spirit.

Pride, (the seede of unsubjectiō) and then to the husband, for his sake. Although a woman have all outward accomplishments this way, yet, if her outward subjectiō begins before her inward (as many womens doth) it will vanish at last, as a lampe for lacke of oile. No framing of a woman, by most exquisite education, outward forming of the bodie to delicate behavior and semblancē of subjectiō, can compass this, no more then an Ape can attaine the qualification of *Reason*. No artificiall respectivenesse of the eye, the curtesie of body, the silence or composure of the tongue, or the like, can secure an husband of subjectiō, except all these be acted from an heart of subjectiō, through the conscience of the duty. But, if the principle be sound, and an heart fearing God, awed by a command, issuing frō Christ his love & a willing mind, not from necessity, credit, or restraint (which will go farre, & make a great shew) then is this duty well planted, & wil endure. What is al that *Micoll's* bewitching love to *David*, (which forced him to sende for her long after her separation) to that one basenesse, That shee despised him in her heart? The woman then, must set up her husband there, and shrine him in the secret of her heart; and then, all her externall subjectiō will flowe sweetly, fully, constantly, without grudging, and sit comely as a garment fit for the body.

2. Sam. 6. 19.

*Object.*

But, it wilbe objected; There is no rule so generall, but it admits exception. Women confesse, that, as the case may stand, and as the husband may deserve by his great learning, wisdom, gifts, grace, art, experience, or like abilities, some woman might be content to resigne up her selfe to her husband, and be subject to him, as to her head. But, as for ordinary husbands, whose deserts are small, and their defects great, (perhaps in some, or in most respects mentioned) it would prove an hard taske for a woman so farre to deny her selfe, as to be subject. To which I answere, God is not the God of confusion; he puts this burden of subjectiō upon no woman, who takes not the yoke of marriage upon her selfe; which the Lord doth force upon none, but allowes each woman, to be her owne Refuser; and to chuse for her selfe (if she can) such a man, as she can yeeld subjectiō unto, for  
the

*Answer.*  
Husbands though but meanlye paired, deserve subjectiō by the Ordinance.



the excellencie of Gods image which shee beholdes in him. And there is no more then needes, in this caution, to prevent that base and carnall disdain, which else might arise in her heart, against her husband, to wit, when she shall meet with an object of dishonor, and find little to provoke due respect towards him: I say, the Lord, who knowes, that the spirit that is in man lusts after envie and scorne, would have this disease prevented to the uttermost, that so subjection might seeme not to come from necessity, but from free will. But yet, still I say, if a woman will balke such a command, and, either out of a present humor, or out of a carnall conceit (at first) that shee can lead and rule a simple man at her pleasure (which after shee findes an harder Theme then she wist) shall snare her selfe with such an husband as shee cannot deeme worthy of the honor of her heart: in this case, I will wonder that shee would snare her selfe with such a one: but being married to her, I will presse upó her, the like duty of subjection, as if he were the most complete husband of a thousand: like (I say) for kind, although not for measure. For, tell mee, poore woman, who thus cavillest, what is it, which God hath aynd at in this Ordinance? at thine owne endes, or his owne? and thy husbands? Art thou, so simple, as to imagine, when God hath imposed a yoke upon thee, to tame thy Rebellion; that he will (at thy instance) turne it to a Contentment of thy selflove? what singular thing dost thou in submitting thy selfe to excellencies and parts in an husband? Is it not for thy selfe! And who shall finde out such an husband for thee, whom thou mayst not except against, as defective in some kynd or other? Know then, that God hath ordeyned subjection to an husband, as an husband, bee he what he may (he is such an one as thou hast thought fit) and therefore one whom God hath thought fit to receive thy subjection. If he have but indifferent parts, and abilities, and not many mens gifts unired in one, then consider, he hath but the defects of one. And who art thou, O woman, hast thou the perfections of many women? Therefore looke upon thine owne defects, and thy husbands wilbe overseene. Count thine owne parts but ordinary, and thine husbands will be

tolerable. Enlarge his a little, and diminish thine owne, and so thou shalt meet in the halfe way, and make some equality. But howsoever, God hath set thee in place of subjection, howsoever: eyther to a man of worth, for his desert, or to a man worthlesse, for conscience sake, and for the sake of him who hath subjected thee. If thou obey for a Command sake, there is thanke, or if not, then for necessity sake, and wo to thee in both respects, if thou be not subject. A Minister is commanded to preach and watch for Conscience sake, not for living, or by Respects: A subject hath not that name for that he obeyes those Lawes of his Prince which please him, but because his Prince Commandes, except he will endure the penalties annexed: If then either a Minister, or Subject will looke at God, whether gayne or no gayne, whether good Prince or unjust, and obey, or els woe to both: then looke also thou woman at the bare command of God; dispence not thou where God doth not. The same power that is in Commanding all to obey their Parents, forbidding all to worship Idols, to commit sacriledge; that same I say chargeth all wives be subject, forbiddeth them Rebellion.

Exceptions in some cases against the womans subjection.

I

In case of un-  
lawfull com-  
mands.

Now yet I will not deny, but there is an exception to some kind of subjection. If thy husband stretch his authority beyond Gods bounds then and onely then, thou art permitted to restraine thy subjection in that kind, with yeelding a reason. It was not the sinne of *Vashti*, (as I take it) that she offered not her beauty and person, to a vainglorious ostentation before the multitude; for, that might have been a snare to her as it was to others: but that she subjected not her selfe so farre, as was meet, to goe to the King, and to acknowledge his Sovereignty in all lawfull, meet things, to give a modest reason of her refusall, promising to submit her selfe in all other. Even so here. Though the wife bee tied, both in all direct charges of God, and in all other which repugne not, I meane in things pure, comely, and good report; yet if her husband will try her in the contrary, shee must in all humble modesty refuse, and say, whether it bee meet herein to obey God or you, judge yee. So that, herein

there

there must be wise caution used, that neither she streighten her husbands power, nor yet enlarge her husbands tyrannie, or her obedience to it. For (to digresse a little) not only the husband may presse the subjection of a wife in things arbitrary, but even in the omission of some commands. An example of both wil cleer it. Two fashions of Apparrel are offered to a woman, equally decent and modest: she inclines to the one, he to the other. It were his discrefion herein, to yeeld to her, the choice of her fashion: howbeit, if he will hearken to no reason, but urge upon her his fashion, she must be obedient and denie her owne, for conscience sake. Againe, put case the husband requires his wife at such a time, to forbear the hearing of a good sermon, and to heare another at another congregation; or to forfeit the hearing of the word, upon such a Sabbath day, although in generall hee oppose neither hearing the word, nor keeping a Sabbath in the same kind and place; although its true, that the charge of hearing and keeping of Sabbaths, is Gods: yet because these Commandstie not to every time and place, and may in some cases be omitted, therefore, let the husband looke to himselfe how safely he restraines her of her liberty (lest God curse his usurpation) or otherwise; and stand to his owne adventures; But since such a restraint may possibly be lawfull, (though he harshly conceale it from her) therefore shee must not contest nor holde chat with her husband, why he requires it, but yeelde for the present, and afterwarde returne to her liberty againe. But if hereby, he encroach further, to forbid her the Ordinances, shee must disobey. Onely in a case of particular abstinence, she must thinke thus, my husband sees cause of such a charge, I will not descant, if he should offend, yet I will not rebell, so long as any good construction may be made of it, but meekly stoope and obey. I might be endlesse in instances; I deny not, but many a good wife mismatcht and put upon sundry extremities, is to be pittied and praid for: but not therefore to release her selfe from subjection and breake all cordes in sunder, because unpleasing to the flesh. As St. Peter telles them, They must strive for so blamelesse a conversation, and subjection to-

wardes their husbands, though rade and churlish, as may cause them to magnifie the truth of God, and iustifie their Obedience, and wish themselves in like condition with them, in the day of their visitation. Looke up therefore to God & yeeld to many unwelcome services (if they be not directly sinfull, but abhorring to have the least fellowship with them, as he said, Into their counsell, let not my soule come.) If thou be pressed to any base thing; which conscience starts at, as to keepe loose company, to weare garish apparel, to traduce the godly, or what else soever indecent and impure; forfeit the pleasing of thy husband on earth, and please a better in heaven: who will bring forth his doves from the crocky pots, and that with honor, when they commit themselves to him, in their innocency. Whereas flattering and temporising women, who in shew will hold with God, but yet keep quarter with ungodly husbands for their own ends; shall at last be detected for hypocrites and rewarded with reproach and dishonor.

Further qualification of the womans Subjection.

2.

In prompting the husband with Religious Counsell.

3.

In cases of difficulty and hazard.

I shall insist in the next Chapter in another Exception, which allowes a woman such a libertie in Gods matters with her husband, as to prompt and occasion unto him *Christian* speech, good counsell, with modestie and in season: for the subjection we treat of, is not slavish but equall & royall in a sort, as I have noted: But to go on: Shee is not so to be subject as if in all cases, she ought alike to stand or fall at the barre and prerogative of her husbands will: Some eases fall out betweene them of greater difficulty, doubt and danger, then ordinary: such as extend to the hazarde of estate, children, yea liberty and life it selfe. In such cases, (if they be but arbitrary) as removall from present dwelling, upon great charge and losse, or, to places of ill health, ill neighbors, with losse of Gospell; long voyages by sea, to remote Plantations, or in the sudden change of Trades, or venturing of a stocke upon some new project, lending out, or borrowing of great sums, avoyding of debts, settling of estate, providing for children, costly buildings, great enterteynments beyond ability, or such like instances, wherein the woman is like to share as deep in the sorrow, if not more, then the husband; reason good

good shee should share in the advise, and not be compelled to obey perforce. An husband perhaps in such cases may necessitate his wife to yeeld, but he doth her the more wrong, for God in such cases leaves her to her freedome. Could a Martyr in Queene *Maries* dayes compell his wife to suffer in the same cause with himselfe, although both were of the same judgment? No: for her Conscience was her owne, and his measure might (haply) exceed hers, many degrees, both in knowledge, faith and Courage. It hath bine by some very strangely determined, that if an husband be resolved upon a remote plantation, the wife must follow, by hand and by head. But, under correction its neither so nor so: headship is not given the husband to destroy, but to helpe and edifye. She hath a judgement to inform as well as he, & must see her groundes cleere as well as he: she must have leasure & tyme, to deliberate of it, as well as he, till she be resolved, that she may do that in faith, which shee doth. Therefore (with modesty and discretion) its allowed her to deliberate, to alledge her reasons by her selfe, or by her friends, submitting them to the judgement of wiser then her selfe, and as shee shalbe cast and adjudged, so to deny her selfe and obey either way. And when Gods will is made knowne, cyther he or shee, are to rest, without further distemper each with other? Meane while, the husband is not to insult, threaten, and domineer over her as a Lord, who had his wives will captived to his owne: neither to desert and depart from her in a desperate way, but by all loving waies tenderly to draw her, and convince her by the strength of reason, and the bowells of compassion. God speaks not now by lively voice from heaven, in such doubtfull cases, as once he pleased to doe in times past. *Sara* therby knew Gods will in her jorneis too and fro, as well as *Abraham*, and had his promise of protection, as well as he: therefore her Subjection ties not women in like adventures, now, as then. But now doubtfull cases must be scanned and determined, according to the neerest that Scripture, or reason import: that so, her obedience may rather flow from consent, then compulsion.

Thus, I have sayde more of the first branch, then I had intended

Subjection of tended to do; not so properly, as necessarily, to spare my selfe a  
 practice wher- labour in another place: let me now sound retreat to my rea-  
 in three par- ders thoughts; and cometo the second branch of my divisi-  
 ticulars. on, that is, the subjection of the womans practice. Which, al-  
 though it be but a shadow without the other; yet that must  
 not pass for the whole payment of the debt; for, who may not  
 say, their heart is good this way, when as their conversation  
 shews it not? But a subject heart appears best, when a wo-  
 man saies little of that which is within, but leaves to them to  
 judge, who heare and see. And this practice of the womans  
 subjection, must appear in these three particulars, in matters  
 of Gods worship, in matter of the world, and, in her marriage  
 converse. For the first, she is with an awfull and single eye, and  
 honouring heart, to behold in her husband the gifts of God;  
 As namely, that ability which God hath given him, to be in  
 Gods steed unto her, in all things pertayning unto her soule;  
 as also to menage the services of God with her, either in the  
 family or apart; as to reade the word judiciously, to catechize  
 and informe in the grounds of religion distinctly; to admo-  
 nish the family, against the sinnes, and exhort inferiors to the  
 duties of their order and condition, wife, children, to jor-  
 ners, servants. I say, she ought so to observe Gods image in  
 these gifts of her husband, as to feel no spirit in her to despise  
 him, to gainsay, to compare, or censure them. Yea though her  
 own gifts be more then ordinary, yet to conceale & suppress  
 them in this kind, (except her husband shall at any time de-  
 sire to be partaker thereof in private for his spirituall quick-  
 ning, and then with all humble selfdeniall to impart her selfe  
 with him:) and enjoy them to her self in subjection. Note it,  
 that the Apost. when he is in the midst of his urging this duty  
 to the wife, then doth he touch this point, saying, let the wo-  
 man learne in silence; and, I suffer not the woman to teach, or  
 usurpe authority over the man, but to be in silence. You must  
 note, that in this age, the spirit of God was powred upon all  
 flesh, so that women as well as men had great gifts of under-  
 standing and prophecy vouchsafed them: which (no doubt)  
 might put them forward to expresse themselves before their  
 husbands. Now, if such women, then how much more must  
 ordinary

*The I.*

In matters of  
 God.

E Tim. 2. 11.  
 12.

ordinary womē be subject in this kind to their husbands? She ought indeed to encourage her husband cordially, to proceed in such a course, shewing it to be the joy of her heart, when she sees him to set up God in the family: She is to remove to the uttermost, all lets and stops, which might offend; as unreasonable attendance upon businesse (which commonly offers it selfe most, when it least should, also the complaints and trouble of childē: with other occasions of the family, as that might by her wise prevention, be cast upō other times as well. I say, she is wisely to procure the opportunities of worship; but he is to manage and performe them: She being within doores, must take it her part to prepare and forelay the seasons, for her husbands better ease and content in these duties: a wife housewife will bee alwaies beforehand in her businesse, that so the house may be empty, swept, and garnished for God to come in. She must abhorre (as I said before) to juggle and shoulder out the solemne matters of God, yea or to cut them off by the middle, and contract them, by the colourable pretences of other matters. So tedious in her dressing and trimming, that a pin must not be awry, so sluggish and lateward in her uprising, so curious about her childrens addressment, so tedious in her manifold proclamations and turnagines, that it would yrke any Christian husband to suspend Gods worke upon such fooleries, and yet either it must be so, or worse. No no, accompt these things bables in respect of the other; that one thing necessary: learne to outgrow all such old customes as base, in Gods esteeme. The divell will never suffer a woman to want bones to throw in the way of duty, if he spie a mind ready to admit them. If any part must needs losse, let the worlds part be the loser. Subjectiō to the husband, will first begin with God: setting him up, and affording him his due. Nothing will more encourage a religious husband, to be strict and careful in his way; then when he sees his wifes zeale in this kind: nor more dismay and enfeeble him, then the slacknes and indifferency of the wife, that she is so far from forgetting herself for God, that she will not afford him that regard, which lies within her place to expresse.

But what then (will some say) is the wife then wholly cut

How far the  
wife may un-  
dertake the  
service of God  
in her family.

off from the officiating of worship, in her family? I answer, she hath a great worke of it, to seeke God constantly by her selfe apart, at times meet: and, if her family consist of her owne sex, she may like *Ester* with her owne maides, in the absence of her husband pray with, and teach her family, and children, besides the private respect she oweth thē out of the act of worship. But (will some say) is she so straighted, that in no respects she may performe these duties in the presence of the other sex in the family? or of her owne husband, as the case may require? I answer, touching her servants the case is lesse difficult, being her inferiors as well as her husbands, and so she doing the duty of a Governor to them, she is discharged, especially they being unable, ignorant, or unmeet to bee so occupied, and ready to pearke up and trample the Authority of the woman under feet, by such occasions. But, touching the husband, although the case be more difficult, yet I doubt not, but she may also before him, as well as the other, performe these duties, if these cautions bee observed; For why? serving of God in it self can hinder no subjection, but rather further it, in a lowly and humble spirit, privy to her owne infirmities, onely marke how? First she may attempt it, in case of utter insufficiency of parts in her husband, I meane knowledge and understanding. 2. In case of invincible defects of expression and utterance in the husband. 3. And much more, when there is an utter loosenes and carelesnes in him to look after it, much more a vicious contempt, so that (as far as lieth in him) the worke were like to be quite cashiered out of the family: 4. If her husband do allow her with all cheerfulness, or request her to undertake it, for Conscience, or if not, yet bee content to give way to it upon reasonable termes, of connivence: yea, though not so equall termes, but with some lowring, and with breakings out now and then, or upbraydings of her; yet not forbidding and opposing, she must rather undergoe some brunts for God and her family, and beare them as meekly as shee can, then under such pretence to abandon the duty. But, if he bee willing, and able, though perhaps unqualified for grace, shee must not encroach upon the office and disauthorise her husband: but by

all

*Ans.*  
Y. t with  
Cautions.

Cautien. 1.



all sweete meanes accepting that which is , and covering defects, to draw him forward to that which is not, in token of an heart truly subject. 5. If she (beside, her ableness to performe it ) bee also, qualified with singular modesty, and humility, awe and reverence, both of God and his Angells, and her husband, whose presence should alwaies be solemne, and ballance her spirit to sobernesse and subjection.

If God denie her that interest and Respect from her husband which she deserveth, so that he slightes her parts, despises her graces, and will by no meanes endure her Service in this kind; the effect is sad, to behold God cast out, and the family deserted, and exposed to ruine: But her remedie is, rather to mourne in secret, and by other wisdom to seeke the releefe of this burden, then to breake her boundes. On the other side, if these respects be observed she may. For the Lord ties none so strictly, that either one must do it, to wit, the Mr. of the family, or none. No no: the Lord knowes, that oftentimes he of all other parts of the household, least becomes his place; and besides, if the head of the family himselfe, even when he is able, yet for reasons may resigne up his liberty to another, a stranger, who probably may honor God and profit the family more, then himselfe, (in which case to stick to his Priviledge were a signe of pride and singularity) much more may he (in the case of usuall worship, when the very substance of worship lies at the stake) authorise the woman to performe it. For, although he dishonor his headship; yet his penance is just, for his sin. Better it is, that he be shent & shamed for his sin, (especially himselfe revenging it,) then that God should be barred of his due; by both his & her withdrawing the duty, & the whole Family wanting the ordinances. It was Gods Lawe, that, if the Servant would willingly abase himselfe to slavery, his eare was to be boared: but his Mr. was not to lose his advantage. And the wife is as well the Mother, as the man, the father of the family: She is a parte of the householdes head, as the husband is the wifes head. Now if she be free from the dominion of her head, then is shee the whole head of the family, and returnes to her priviledge: so that without checke or controll shee may (being

Women denie  
ed this liber-  
tie must be  
patient.

Exod. 21. 6.

fitted) discharge the duty : But if beeing a widow, ( never used to it before ) she find this new taske to be over tedious to her, then ought she to resigne it to another, as (if shee bee of ability,) to one maintained for that purpose, if not, yet to such a servant, as both for parts and humbleness may bee meete to take it upon him, without offence : for else the remedy may proove worse then the disease, through his contempt. It beeing to conteyne a thing within bounds, when its out of his Element. As touching the husbands absence (as I have said) she may doubtlesse more safely performe it with the servants, then in his presence. If it should be alledged, There be in the family, such, as whom she may resigne up the duty unto, both for dexterity and humility, I say little to that for the present, so long as her gifts be competent she is the Governesse, they inferiors, & the sad effects in bold servants of this course, doth not a little disaffect me: yet I will not deny a lawfulness altogether for her to resigne it, if shee be advised to it by them that give counsell, as well as by her selfe. But, if such helps faile, what should hinder her from the cheerefull and free undertaking of it? And so much for this.

2 Branch  
Of practice.  
Matter of the  
world.

Now secondly, shee must also be subject to him, in matter of his worldly estate. Shee is not to stand upon stiffe termes, and (as we say) upon her pantoffes with her husband, touching her equality of right to his estate, and goods, with himselfe: For here, the question is not so much of right, as Employment : Now she must not distract the common stocke from her husbands hand, into her owne, to occupy it at pleasure, to dispende the Charges of the family, as the Lites, or purring of the Commodities, as well as he: which were to seeke a Quartermaster'ship with him, and to seeke a souldier, not the single wealth of the family jointly. No. Shee must know, God is the God of order, both in Church and family: she must holde no Quarter with her husband in this business. Two heares in a family confound all : her Providence must bee under his, and be directed by his; running in the same to ende with it, tending to one Common wealth, peace, and gaine, not her owne, but his and the families. I say, while the husband is himselfe: for else, hee being disabled either by age, or infirmities,

mities, or some sudden distemper by Gods hand, which suffer  
 it not: shee is to set to her shoulders to the uttermost, rather  
 then the state of the family be perverted. I adde also, if he  
 being a man carried by his inordinate lusts, and feeling him-  
 selfe to suffer his estate to decay, shall permit her to looke  
 into the affayres of the family, (there beeing no child nor  
 other to be trusted) she may lawfully undertake the Charge,  
 rather then commit the ship to wind and wether. Moreover,  
 I doubt not but the wife, so far as her skill reacheth, beeing  
 endued with a gift and skill in some mystery, which her hus-  
 band is not, especially the husband beeing ydle and slothfull  
 to improve his owne stocke, or perhaps having embeseled  
 it already: may be occupied in that calling of hers: provided  
 that she be comptable to her husband, whose stocke she oc-  
 cupies: For, if she occupy a borrowed stocke, she is praise-  
 worthy for her industrie, but comptable onely to her credi-  
 tors: in such a case, if she share with him so farre as to keep  
 him from beggery, its enough, for shee ayms at the support  
 of her family. One thing more I adde, if the husband shall  
 allow his wife to adtertrade with him, that is, for her owne  
 vailes and content to use some petty stocke for her owne  
 advantage: so there be no prejudice hereby done to her o-  
 ther Huswifery in family, nor to her husbands stocke, she  
 may lawfully accept the kindnesse, provided that in the de-  
 fect of her owne skill, she be guided by his counsell, to pre-  
 vent damage, and improve her gaines to the right endes,  
 not the maynteyning of sin in her selfe, or hers. But setting  
 these and the like limitations aside, shee must be wholly in  
 all her course for him, & his endes; Expecting from his wife-  
 dome and love, such recompence as is meet, for her honest  
 support and mayntenance. I am not ignorant, that many hus-  
 bands some for sloth, others to avoid their wives discontents,  
 supposing to allay their fiercenesse of spirit by resigning their  
 right, others, under other color of Ministeriall, or burden-  
 some service, have, and do, put the bridle of providence, into  
 their wyves hand: (and that, when as none of the former  
 cautions do require it:) but whether this swerving from the  
 Ordinance, hath not weakned their Headship, animated the

Limitations  
 of Subjection  
 in worldly  
 things.

Prov. 31.

woman to an excessive of spirits, causing that nature which of it selfe is too forward, to waxe more insolent; let experience judge. Inferiority is readie to despise authority, if occasioned: sin is out of measure unbridled: easilier held off from the occasion, then restreyned under the occasion. Besides, that the husbands hand is cut off, as it were by the wives Mortmayne (for many wives speare up to meddle with the estate, suspecting that their husbands are more ready to do good then themselves) from that bounty, which both his place and will would admit.

*Quest.*  
May the woman of her selfe give to Charitable uses?

But here likewise a question is made, whether it agree with the wyves subjection, to give to good and charitable uses, of her owne accord? that is, without the husbands consent? To which I answer, That the seasons of weldoing are to be distinguished. Such occasions there may be offered, and such necessities may lye upon the Church, and upon the members of it by the rag of unreasonable enemies, oppressors and persecutors, yea such streights may beset the poore servants of God, as may discharge the wife from ordinary subjection in this case: as in the *Martyrs daies* (I doubt not) that many womē borrowed leave from heaven to doe good, who if they had staid while they had leave on earth must have wayted, till their eyes in their head had fallē out, for ought their husbands would have yeilded to. They dispenced therefore with their unwillingnesse in such case, & dispatcht the duty. I leave the consideration of such necessities, to be judged of by the wise, especially in these our sad times wherein the afflictions of Gods Church, are little thought of by the most, who drinke away and forget, eat and sleep, and stretch themselves upon their beds, not thinking of the affliction of *Ioseph*: so they fare well what is it to them though the Church perish? But to returne, for an ordinary course, she may not put forth her hand to give of her husbands estate of her owne head, except, first, she demaund her husbands consent, which I speak because some women might have from their husbands, if they would aske, but either distrust of their owne losse, or scome to give it, except they may give it with an high hand of their owne, hinders them. A foule shame, for a Christian wife who should

*Answe.*  
Ordinarily she may not. But in some cases she may.

I.  
In publick miseries of the Church

Except. 2.

should rejoyce in Gods way, and at the largenes of good  
 doing, and honoring of God. Secondly, except shee hath at  
 the first made, some reservation to her own stroake, of some  
 such meanes, as might (without his notice) supply such uses,  
 which being done, although he should seek to infringe that  
 grant by after-exceptions, yet shee ought not to yeeld to it in  
 conscience, but with love and modesty, hold her selfe to a-  
 greement. But the truth is, many women, who have power  
 enough to do good, do it not, yet blaming their husband,  
 whenas the sin lies upon their owne base hearts: as also many  
 who have of their owne to do it, will spare themselves & do  
 it of their husbands, who indeede eat stollen bread, and drink  
 of the waters of a forbiddē Cisterne. Now I mean by Reser-  
 vation, only this, that they have acknowledged nomore estate  
 to their husbands, then they wil yield upon marriage, desiring  
 their jointer to be according. 3. Except upon the yeelding up  
 of their whole estate to their husbands hands, they make such  
 a mutuall compact together, that the wife shall enjoy such li-  
 bertie without jealousie, ascribing to her discretion in that be-  
 half, without jealousie or grudging. 4. Except she have allo-  
 wance by her husband to take to her own use the overplus of  
 such monys, as are granted for the expences of the family (if she  
 faithfully providing for it without parsimony, & not defraud-  
 ing any of their due,) for that were to feed others upō rapine  
 & stealth, in such case that which she spares is her own: & the  
 like is the case of such wayles as do by a kinde of custome, if  
 she vndoubtedly to the woman, from her husbands trading.  
 Fifthly, except any thing befall her by Gods providence, gift,  
 or speciall bequest of the deceased, wherein her husband  
 doth, and hath cause to allot her a portion, as being derived  
 by her Channel unto him. Sixthly, if she doe perceive by his  
 behaviour and love, that when she doth any thing in that  
 kinde before his face, he give allowance therto, as a gift mu-  
 tually issuing from both their consents, though not named  
 precisely, yet implied secretly. And in a word, except she  
 know, that such a practice of hers wisely ordered, would no  
 whit preudge her in her husbands thoughts, if he knew it, but  
 be taken by him, as an act of Conscience, not to be opposed.

Decision of  
the doubt.

But to returne , if none of these cases can be safely alledged, it is unlawfull for the woman to put forth her hand to her husbands estate, under any colour whatsoever. As, that their estate is ( God be thanked ) great enough to admit it : that they have small charge , and do little by Consent , any way: or, that her husband is extreemly base, or that her dowry was more then ordinary; or, if she were againe to compact with him, she would not doe, as she hath done; or, because her hufwifery is great, she deserveth the liberty by her great gaines, or savings: or, her comparing her lot with other women lesse deserving, then shee: or that shee is hardly handled, or shee is to be pittied and pardoned, if (the need of the poor so requiring) she exceed the rule a little, for the greatnes of the good which might so be done. I say not what God may in mercie do in point of covering the goodnesse of her meaning, if shee do it ignorantly, but what right she hath to do it, before God. Let such women as enjoy their liberty blesse God, and beware lest they stumble at the stumbling block of their iniquity : As for the rest, lest them mourne under their crosse, but not ease themselves of subjection : knowing that their desies are accepted of God, for the deed, in greater inabilities then these, and therefore resting in their integrity, till God grant them greater libertie. The worst is, many women whine and aske Questions, while they live under Covert of their husbands; who yet, when the Lord hath set them free, to try all that is in their hearts, have neither Questions nor Answers to make, but are bounde with chaynes of their owne, from all good doing: shewing that neither credit nor Conscience was their motive. And doubtles, where there is a sound heart to God, few women are so straited by their husbands, but they might by one meane or other winne them to some indifferency. But for that which I spake touching the necessitie of times, and danger of not affording of helpe to the distressed, and the like cases of extraordinary nature, its sufficient that the Church hath beene compeld to greater aberrations then this, as appears by Act. i. and the act of *Abigail* to *David*, contrary to *Nabals* resolution, may sufficiently evince. And so much for this second branch.

Thirdly,

Thirdly, this subjection, extends to the whole conversation of the wife in Marriage whereof I say this, That shee is to be generally attendant to this duty, and to have it in her eye daily, as if written upon her frontlets and fringes of garments, rising up, walking, and lying downe with her continually, whether God do blesse, or crosse them, in their goings out, & commings in: she must carry it writtē on her forehead, Subjection to my husband. In particular, take these. First in point of her attire, The common tenent of gallants and proud dames is this, that whatsoever fashion is up, be it never so costly, above her means, troublesome, be it change, upō change, have it she will: The fashion she holds is above her husbands power, she must not be laught at for her worne sute, because she is not in the new cut. *St. Peter* could not speak of subjection, but he must needs speake of this: as, for the sake whereof, womē otherwise subject, yet for their wils sake, wil venture a joint, and forfeit subjection. In a case of meetnes of fashion what husband so little delights in his wife, as not to allow her that which is indifferent? But hereupon, to run before the husband, even to that which is uncomely and excessive, either for fashion, or cost, I must tell women, it sutes not with subjection. Not in gold (sayth he) broydred attire, playing of the hayre; but in meeknesse of the spirit: as if subjection were much a seene, and most forfeited in this case. I will not run into the determining of fashions, sutable to each degree: Let the soberest in every state, determine it, and I had rather it should be the husband should determine, then she: Love wil be bountifull enough; & selfe love may not be trusted. But oh! the excesse of this sexe, both in married women, and Virgins (yea the wyves of those who should be Patternes to the world) is so woefull in these dayes, and so hideous, that it doth not onely helpe to make a world of Banque-rupts, but to fill the world with curiosity and Vanity!. wherefore, let this be taken for a rule, Never was there curious, proude, and fashionable woman, who could stoop to be subject; by their ruffling, flinging, flaring, curling, dresses, tirs, and forelocks, you shall know them. Custome (as the world thinks) takes away offence: But by that rule, nothing should

3. Branch  
Her subjection  
in marriage  
converse ma-  
nifold.

In Attire.

1. Pet. 3. 3.

be evill in it selfe, but in opinion. But a subject wife puts little oddes betweene such opinion, and realnes: For shee is knowne by her Modesty, as abhorring to receive lustre from rags, but affording honor to her attire, by her sober subjection, bee her attire costly or meane.

2.  
In gesture and  
composition  
of body.

Secondly, her very eye, gesture and speech, ought also to be awfull and mixt with modesty, and blushing, arguing her submission & privity to her weaknesse. There must be a law, that is an authority of Grace upon her lips, ordering her silence and speech, with a sweet mediocrity, but even as a threed going through a cloth, so a gift passing through the whole man. That which is within, cannot lye hid: for, grace will make the face to shine; Her very blush, is Ivy-bush sufficient, shewing what is within. And on the other side loftie carriage, proud, and disdainfull garbe unfavory tongue, multitude of words, boldnesse of forehead, stoutnesse of stomack, lowde cry (as *Salomon* termes it) bewray to all men, what a plague her husband nourishes in his bosome. All the honor of such an husband, if it bee not turned to contempt, while he is present; yet is turned to pity, when he is absent. Such a demeanure, more besitting some mannish *Amazon*, or insulting *Curtezan*, then a woman of true subjection to her husband.

3.  
Domesticall  
Converse must  
be subject.

Thirdly, another peece of her modestie lieth in her usuall carriage at home, towards her husbands direct person. Familiarity and dayly converse will breed no contempt in a subject wife: shee is not so, by compulsion, but by freedome, therefore she utters it, equally and constantly. She feares not that imputation justly cast upon women, who abroad will seeme very respectife, good wife, lets have more of it at home! *Sara*, called her husband Lord, meaning usuallly, it was not her holiday livery, but her workday phrase. Not he called her his Lady, (and yet it were well if such flattery could prevaile with some *Donna's*;) but she him Lord: This Reverence and subjection causeth the wife to behold her duty, in the countenance, projects, vertue and way of the husband (as I noted before of consent.) His service to God, government to children, following of busines, is the glasse, which represents



represents her: for either she sees all good, if she have skill to discern, or beleeves it in love, if shee have none. But as for a controlling spirit before her head, she hates it as impious, degenerate. To take upon her, to bee the household Oracle, and Idoll, to overtop all, to be under none, & too hot and heavy for her handling, shee loaths it as hell, to use *Pauls* word, for her heart, will, tongue, selfe and all are not so much bounde, as binde themselves to the peace: onely the yoke is easy, and the burden light.

Rom. 12.

Matt. 11. 30.

Fourthly, futeable must her subjection bee before others, to that which is at home: as comming from one, not ashamed of that, which is her true honor. Many women are in their extreames: Some, although in private, they will not offend, yet, comming into company, thinke it a kinde of slavery, to professe the like honor, and esteeme of their husbands. And indeed, to flatter the husband, were but a base office for the wife, wherefoever, at home, or abroad, arguing, that an husband loves it. Such cup, such cover; But, wisdom keeps a meane, and abhorres as much to sooth and gloze, as to despise and neglect; That due reverence and subjection, which a good wife shewes abroad, she shewes at home, and contrarily: Shee is loth to have her hand out. Others are in another veyne, and, although at home, they make no bones, to taunt, and take up their husbands, yet abroad, are quite other women, so sollemne and subject, as if the Anointed of the Lord were before her, as if shee were the subjectest, and he the happiest living. But as he sayde to the Crab-fish, when she was stretcht out in length being dead, but before crooked, so thou shouldst have lyved: so to these, This should bee alwayes, and then safe. But this extreame as the other, a subject woman avoydes without payne; for their inward principle levells all, saying, Whatsoever is according to God must be equall.

4.  
shee must bee  
subj. & abroad

Fifthly her subjection also appeares in company. A gad-der, a gossip, one, whose heeles are over her neighbours thre-  
sholde, and, being there, is in her Element, licentions, and talkative, is no subject wife. *Salomon* calles her Turbulent, that is selfewilled and unsubject. And well he might: for

5.  
In her to argue  
and Company  
Subj. &

surely no husband can affect a woman of such a trade, it is his bane, except himselfe in his kind bee a Rover and wandring Planet, out of his orbe, and then better one house troubled with them, then two. But whether he be so or not, whether he like it, or dislike it, he must beare it : Shee will have her vagaries, her tongue is her owne, and she upon her owne bottome, and therefore not redeemed with a price, stands and falls to her selfe, and what Lord shall controll her ? And sure as shee cost little, so shee is worth as little, and may goe for naught. Alas shee is sick of home ! There shee sits, louring and powting, hath no list to say much : But lest you should thinke shee hath lost her tongue, shee doth but keep it, till place and time please her, and there shee will bee as much on the other side ! Shee is like that fidler, which was long a getting to pull out his fiddle, but when it was once out, there could be no putting it up, any more. Surely, as some women are faine to fetch their husbands from their Ale-bench to shame them; so had some husbands need fetch their wives from their Gossips, and yet, its a question whether they were better to have left them where they were, lest they make a Tragedy at home, of a Comedy abroad ; A modest wife is of another spirit ; Home hath her heart : Shee hath worke enough within doores, and dwells most within her selfe. Shee like the snaike, carrieth her house alway upon her backe. Shee builds it with her hands, and beares it up by her shoulders ; never going abroad, but then when it were an offence to keepe at home. And, being abroad, the Law of grace is upon her lips ; her words, are as the leaves of the tree of life, healing : and as the fruit thereof, life it selfe, and restorative. Out of the abundance of the heart, the tongue speaketh : not so much, as well : not so long, as sweetly, seasonably ; and when shee holds her peace, its with her, as with a beautifull face, wherein you know not whether the white or red be fairer, for both are beauty : So you cannot tell, whether speech or silence doe most commend her ; but both do, for shee knowes both when to speake, and when to hold her peace.

6. In point of Nursey. Lastly, Subjection in a wife reacheth to benevolence :  
for

for when the Lord set her appetite toward her husband, he planted subjection in her spirit; as also to nursery of her infants, except God denie her ability and strength. No sooner doth the infant which she hath warmed in her wombe, and given life to, in her wombe, behold the light, but it whimpers, and cries for the brest, as if it said, I am thine, nurse me; Looke upon thy breasts, whether dry, or milch; if there bee milke its mine, and given thee (my deere mother) to bee a nurse, my nurse: The subject wife stops not her eare to this call: Shee seekes not breasts in her husbands purse, but in her owne bosome; and, according to her power, takes her babe, embraces and nurseth it. *Ruth* gave her sonne *Obed* the breasts, though *Naomi* dry-nursed it. When *Pharaohs* daughter had found poor *Moses* crying, whom sent she for to nurse it, rather whom sent God to it? oh the mother I to note Gods verdict. No water, like the owne: no nurse to the mother. As *David* of *Goliaths* sword, so here, its best of all. None so tender, so chary, so carefull. Physitians for a fee, will be suborned to be at the request of an unaturall mother, and to pronounce against the full breasts, and the milke thereof: to advise the husband, if you love your wife, your child, let her not nurse: Another Physitian advises the contrary, if you love your health, nurse your child: surely, if the skale hang so even, if you please, let God cast it, there being no apparant let. A subject wife, will bewray it this way, as soone as any: and the Apostle joynes it with subjection, in the place so oft recited. She will doe it, if not for her husbands sake who lies in her bosome, yet for that infants sake which lay in her wombe? Though she have not such wages as *Moses* his mother had for her paines, yet shee hath assurance of such pay from a better Master, who promises her she shall bee saved, that she will doe it for his sake, though for neither husbands, nor childe: That fee and wages, next to faith and love, will cause her to looke upon her babe even in the worst pickle and hand that belongs to it, with so sweet and smiling a countenance, that she would not for the paine of many nursings, forfeit it. Oh thou coy woman, what art thou? richer then *Sarah*, weaker then

Ruth. 4. 16.

Rabel,

*Rabel*, better then *Rebecca*, holier then *Hanna*? then all those matrons of old, who were honorable in this point of subjection? whose daughter wouldst thou chuse to be? theirs who nurse not, or these? And by these six branches mentioned, judge oh yee women of the rest: No one duty of many (I know) is lesse practised: Consider what hath beene said, and God give you understanding: love made *Jacob* count all wethers welcome for *Rabel*: Let her thinke all service sweet for him. Thus much for answer to the question, wherein subjection consists. Now to the uses breefly to finish withall.

V/c. 1.  
Admonition.  
Shun Rebel-  
lion.

And first let it bee for Admonition (if yet my words may reach unto, and pierce any such;) to all sad creatures, unsubject soules in this kind, to shun all Rebellion against their husbands. If thou wilt hearken to thy corrupt will, it will tell thee another tale, and quash all my former counsell. Oh, it will say, thou mayst winne the goale, and get the upper hand of thine husband for ever, if thou be damish and imperious: It will make him to seeke thee, nor thou him. But subjection will say, that I get this way in the Hundreth, I shall lose in the Shire: If I lose the better end of the staffe with God, what get I by getting it of a poore husband? Its possible I may come short too, even of that; but sure I am, never was an unsubject woman powerfull, or prevailing with God. Therefore her voice is, a body thou hast given me, its written in thy booke, I shall doe thy will, oh God I Loe here I am, speake, for thy servant heareth, and cavills not, and my soule answereth, thy face will I seeke, I will be subject. A *Zippora* will throw the foreskin at her husband, the meekest man upon earth. *Micol* will say to the holiest man living, even in the act of his zeale, what a foole was my husband this day? But a subject one will say, I opened not my mouth because thou bidst so: or if I have, once have I spoken, but I will say no more, but will lay mine hand upon my mouth, If I have erred, teach me, pardon me! By crookednesse of spirit, of tongue, I shall lose honor, gaine reproach, yea hell roo: but, by subjection, as I shall honor mine head, so shall he mee! yea my yeelding is the way to honor mee

more,

Exod. 4. 25

more, then all my reoylings, and to winne that Authority in his heart, which no usurping can ever obtaine? As is the shadow, such is the husbands heart, & love: fall downe upon it, and thou must overtake it, if thou pursue it, it flees further off; So, if thou contest & with strong hand resist thy head, he will be as a Lyon, his courage wil not stoop: But if thou shalt speak kindly to him & win him by subjection, thou hast conquered him for ever. God hath appointed him to be over thee: in seeking to be above him, thou provokest him to Tyranny, and to challenge his right, but canst not subdue him by rebellion. Remember, thy sexe is crazy, ever since *Eve* sinned, sin is out of measure sinfull, through the Law, and Satans incensing, loathes subjection, affects impotency; But oh, thou woman that fearest God, let that liberty with thine husband, which thy subjection hath purchased, satisfie thine heart, seeke no more, lest in catching at the shadow, thou lose the Substance. Let thy Birth, thy Education, estate, endowments, exceed his never so much; yet the Ordinance of God hath subjected thee to thine husband with all thy perfecti-  
 ons. There is but one Law for all wives, both poore and rich, meane and grea, wise and foolish, one and other, that is to be subject. No Pop, no Prince, much lesse the law of thine own luit cā exempt thee: there were wives in *Pauls* time, who because they beleevd, could have shaken off their husbands, that were Infidells. But *Paul* meets them a going, and turns them back with force upon their allegiance and subjection: saying, Except the separation begin from the unbelieving party, do not thou who beleevest, desert the other: As he saide, Set meate before them, and breake their hearts, but finite them not: so here, winne them by all holy meanes, but oppose not. If subjection be due to heathens, much more to Christians.

1. Cor 7 13

Lastly this is Exhortation to all wives who will stand to Gods barre, Be ye subject to your husbands. Let the spouse of Christ teach you, she is subject to her head: both in heart, she gives it to him; in eye, she delights in his wayes, she is so to him in all matters, both of God, and the world, shee is so in her gesture, speech, abroad, at home, in all. Bee thou so,

17c. 2.  
Exhortation  
of wyves to  
subjection,

and prosper. Without this, none of thy inward abilities, outward gifts, nay the Graces of God, wilbe a Crowne to thy husband: except it bee a Crowne of thornes. No, if thou wert never so hufwifelike, fruitfull in children, rich in gold or Jewells, except thou adde Subjection, all will not amount to the making of a crowne, except this make it, nothing else will. All thy Jewels may be stolen out of thy boxe, thy money out of thy purse, clothes out of thy wardrobe, thy backe may be stript of thy costly attyre, thy beauty blasted with age, thy body weakned with sicknes, sorrow: thy name sullied with infamy, thy partes may decay: But thy subjection no man shall rob thee of, nor thine husband of that Crowne: If thou preserve that in thy Cabinet as thy pearle, it shall supply and restore all those losses, in the esteem of thy husband. This wilbe the Trench of thy castle, all darts will fall shorthe of it, as impregnable. Subjection is the true Mother of love, Sister of consent, root of all other Matrimoniall service, helpfulnes in the next chapter, gracefulness in the next to that shall attend it, as precious handmaydes. And shee herselfe in the middle shall walke honorably, and honor marriage above all other vertues. Be it never so meanly thought, spoken of by the Damish and Imperious women of the world, yet shee will say, If this bee to bee vile, I wilbe more vile: yea those that would disdain mee yet shalbe compelled to honor mee, and say, Many daughters have done well, but subjection hath surmounted them all. And so much touching the first personall vertue of the woman, to wit, subjection, be spoken.

CAP.

## C H A P. XIII.

*Which proceedeth on to the second peculiar  
duty of the wife, that is  
Helpfulnesse.*

**I** Now proceed to the second speciall duty of the wife, which is helpfulnesse. The former gift telles her, that shee must not bee **R**ebellious: This second tells her, what shee should bee, helpfull, usefull. Its not enough for her to be Negatively good, not harsh, not rude: But shee must be positively good, shee must also be helpfull. This comprizes all her true usefull service to her husband: and in speciall answers his Providence. Shee must within doores, lay all her helpfulnesse to his providence without doores; that by both, the whole frame without and within may be supported. She was made subject by sin: But helpfull by creation, which yeeldes a choice prerogative to this vertue, being of integrity, not from corruption. Of all the other Creatures, saith *Moses*, the Lord founde not any one, which might bee a meete match for *Adam*; wherfore he saide, It is not meete the man should bee alone, I will make him a meet helper: and so, he formed her of a rib out of his side, while he slept. In the former Chapter then we treated of a peaceable, in this we must speake of a Profitable, and in the next of an Amiable companion.

But here in the very entry, a *Question* is to be answered: *Quest.* In how many things standes this helpfulnesse? I answer, in three main things. First & chiefly in helpe to his Soule: Secondly, to his outward estate: thirdly to the married condition: as for instance, to the honor of his Name, the health of his body, the welfare of his Children, the government of his family, the recovery out of any disaster, the averting of dangers, the advise about things weighty and difficult. I begin with the first of these. Touching which, although I have not

The second  
speciall Duty  
of the wife  
helpfulnesse;

Gen. 2. 18.

Wherem standes  
this vertue of  
helpfulnesse.

*Answer.*  
In 3 Branches

I.  
In Gods mat-  
ters.

ted before, that shee is to be subject to her husband in mat-  
ters of God ; yet this muzzles not the mouth of a good wife  
in helpfull concurrence, but onely in bold usurpation. Shee  
may (without empeach to that,) cast in her mites into Gods  
treasury, and bee an helpfull furtherer of his soule to all spi-  
rituall welfare and content in knowing, beleiving, and o-  
beying, so it be done with humility and meeknes. Although  
shee is to aske her husband at home in respect of any usur-  
pation, yet (as the case may require) she may, nay, she must, in  
due season, being demanded, reflect back the fruite of that  
mercy which the Lord hath shewed, and the cost he hath  
vouchsafed her for the good of her husband. And, as the  
Lord hath gifted and graced many women above some men,  
especially with holy affections: so, I know not, why he should  
do it else, (for he was wise, and is not superfluous in need-  
lesse things) save that, as a Pearle shining through a Christall  
glasse, so her excellency shining through her weaknesse of  
sex, might shew the Glory of the workman. And how? In  
beeing only lookt upon or wondred at, as a bird of fine co-  
lors? No: but, in reall Communicating of that Grace which  
she hath, to her husband especially, as also to others in pri-  
vate communion of Saints as occasion is offered.

Impudency of  
usurping wo-  
men in mat-  
ters of God,  
saxed.

One thing here comes to my minde ; I would not be ta-  
ken to patronage the pride and licentious impudency of  
women, who having shaken off the bridle of all subjection  
to their husbands, take upon them to expound the Scriptures,  
in private assemblyes, and to bee the mouth of God to both  
Sexes. Not blushing one whit to undertake by the 4. or 5.  
houres together, yea whole dayes (if their vainglorious hu-  
mor masked under the colours of humility may be suffered) to  
interpret the word: applying it according to their way by  
Reprooffe, comfort, Admonition, and the like, as if Shee pre-  
achers were come abroad into the world. And yet these are  
such as dare oppose and confute the doctrine of faith, and  
selfdeniall, taught by the most able Ministers of Christ: and  
tell their disciples that there is another way to be walled in,  
and that is the way of the spirit which must give such a light  
to the soule, and such an assurance of salvation, as may rid



us at once of all doubtings, feares and unbeleeffe, and translate us into a confident and secure perswasion of the love of Christ, without making question. As for any waies, meanes, trialls, motives, signes whereby the soule may come to be settled about the work of Regeneration, these they abhorre, as favouring of the flesh, and not of the spirit of light and inward evidence. In this kind they undertake most boldly to expound the Scriptures, and to resist all who are of another mind: Nor allow I others, who defending themselves by the practice of the primitive Church, when the extraordinary gifts of Prophecy flourished, whereby the mooving of the spirit, men to men, and women to women, did expresse and utter their thoughts and judgements concerning divine truths, which gift then was very necessary for the breeding up of Ministers, Doctors, and Proctors, they wanting other helpees of furniture and supply: but appertains not unto us, who both have ordinary waies of supply, and want that speciall presence of the spirit which that first Church had, to guide and governe the use of such gifts, orderly and peaceably to such endes as they belonged, without schisme and confusion.

God indeed promised by *Joel* to the Church of the Gos- *Joel 2. 28.*  
pell, that he would poure out his spirit without difference to all ages, sexes, states of people: But not in such a disorder, that a woman should dare in publique, or in a private place after a publique manner to declare truthes of Religion: usurping over men, and encroaching upon the laws of Christ. Such immodesties and insolencies of women, not able to containe themselves within boundes of silence and subjection, I am so farre from warranting, that I heere openly defie them as ungrounded, and ungodly: and I cannot but wonder, that any should bee itching after novelties, as being present in such assemblies, especially themselves being publique persons, and such as ought to discern better betweene things that differ. To both I say, beware lest your pride of gifts, carrying you beyond the bounds of your private condition, and your curiosity in favouring and being led away with such vized ostentation of graces, doe not wrap you with-  
Admonition  
to all usurping  
women in  
matters of  
God.  
in

In the sinne of *Nadab* and *Abihu*, and *Vera*, and *Vazia* who under pretext of holinesse, adventured to profane hallowed things: nay, of *Cora* and his complices, who murmured against *Moses* and *Aaron* opposing their calling and office. If when you bee convinced by the word, you will yet rebell, take heed lest you perish in his contradiction as *Saint Jude* speaks, teaching others by their fearfull example because they would take none themselves. If such as these had beene from God the divell would not have let them alone so long quiet in their attempts: But hee knowes distraction in opinions, makes him reigne in the world. And to these more impudent persons, I adde all such undertaking women, who either in families, companies, or in the private converse with their husband usurpe authority, despising the graces of God in their husbands and others, and taking upon them all the speech at the table, to discourse of religion, to debate matters in question in the Church, to decide things of difficulty, to spend all the time in hearing themselves talke of good things: These although they thinke they have learned many things, yet have not learned one great thing, to wit, wisely to judge what their sex and state will admit. And therefore though haply what they speake is good, yet its not comely for them, its as a garment of good cloth but made into a garment very unfit for the body, for lack of taking measure beforehand. These are not helpers, but hurters by their unseasonablenesse.

But I digresse not too farre. No reason there is, why the impudence of the Rebellious should prejudicate the gifts of an humble wife, soberly improoved. Neither doth the holy Ghost envie her the honour of her grace and helpfulnesse. But as *Bathscha* saith, *Prov. 31. 31.* Give her of the fruit of her hands, and, let her workes praise her, in the gates. Subjection and helpfulnesse enterfeer not one whit, both may agree well. Subjection cauled the wife of *Manoa*, when the Angell appeared to her with a sollemne message, to distrust her selfe, and to call her husband; when God preferres her, she modestly craves leave, and preferres her husband, and his judgement before her owne: deriving her owne honour upon him. Howbeit afterward wee

see,

Conditions of  
modest wives  
in alling of  
Gods matters.

see, that (the case so requiring) when as upon the Angels departure from them, *Manoa* was left in a carnall feare, lett he should die, having seene God: his wife steps in with her helpfulnesse, betweene him and his feares, saying, if the Lord would have slaine us, doubtlesse he would not have revealed himselfe unto us in this sort: to tell us we shall have a sonne, and yet to kill us. She saw further in this case, then hee, and therefore gives him advice what to settle himselfe upon. What could more aptly have beene spoken? how is that of *Salomon* verified, A word in season, is like Apples of gold, and Pictures of silver? And, how is *Abigail* honored, for her wife counsell, to a man, who forthat her wisdoine, was so farre from disreputing of her, that he sent for her to bee his wife shortly after. So that, when *David* was in the way of heate and resolution to shed *Nabals* and his families blood, she encounters him, saying, let not my Lord doe such a thing as this! It shall not grieve him, when he shall sit upon his throne, that he hath not shed innocent blood: Oh! how comly a thing it is for Christian wives to come in thus with humble subjection, sometimes with a soft word to allay wrath, to stay the husband from prejudice against good persons and causes, to enterpret all in the better part; to observe him when the word kindles any affections in his soule, and presently to follow them home, not to suffer them to slip out and vanish: to provoke him to mercy and compassion, to draw him from a naturall course to a morrall, from a morrall to a spirituall, to perswade him to equalnesse and indifferrence towards such as are at controversie, to debate and decide things peaceably, to stay his hand from immoderate correction of children or servants, when she sees passion prevaile against judgement: yea, and sometimes with the same meeeknesse, and mildnesse to convince him of an evill quality or pang, as choler, discontent, worldlinesse, censuring of others, rashnesse and the like, admonishing also to beware of the occasions which might lead thereto: wherewith shee herselfe should receive the like from him. Sometimes to win his adverse heart to a more entire love to Gods Sabbaths, to his word preached, to his faithfull Ministers, and servants:

to affect them, to associate them, and to renounce all his old company and fellowship in evill. To be alway darting some favour of that which they have heard in publique, and prompting him with it, that the world eat not up all. Oh! these things come sweetly, as the latter raine, from a woman, who counts it her happinesse, to see her husband to be brought home to Christ, who mournes for his rebellion, and rejoices to see his heart broken: As *Mordecai* told *Ester*, so should a good wife tell her selfe, who knowes, whether thou art come to thy place for such a season, even to bring home one sheep to Christs fould? Doubtlesse if Satan were not a professed foe to such helpfulnesse, the worke would proceed with more ease and successe. So much for the first branch.

2. *Generall.*

Helpfulnesse  
in matter of  
estate descri-  
bed.

The next head of the wives helpfulnesse is in matters of the world. *Salomon* as truly said of this as of any other vertue of the wife; that, a wise woman buildeth her house. For, though it be little (in comparison) which a poore woman can add to the estate of her husband, yet she must bee all in all for the preserving thereof. So that an improvident woman is next a waster in this only respect, and loseth much: But if she be also a spendthrift, and really wast full, there is no end of her spoile, till she have brought all to nothing, and overthrowne both her husbands state and posterity. She is the Moth yea Canker of the marrow and beauty of his estate, and by insensible morsels, devours at length, the whole substance. And because there bee many queazy women, (yet such as would be religious) that thinke it a peece of religion, to be no housewives, let *Bathsheba*, a Queene, who might more stand upon her estate, then the proudest Dame may upon her dowrie; in her instruction to *Salomon* speake. Shee describing a godly and helpfull wife, (and not onely a thrifty one) as it appears from the 25. verse to the end of the Chap. doth couple her vertue and housewifery together: She openeth her mouth with wisdom, and the law of grace is upon her lips: (there is her grace) and she overseeth the waies of her household, and eateth not the bread of idlenesse: (there is providence:) And, lest any should thinke this latter

Prov. 31.

latter might be spared, its to be noted that she spendeth the whole Chapter in the description thereof, by divers passages; whereas, the former she shuts up in the end of that Chapter in a verse or two, although the more necessary: as taking it to be more out of question, then the other; may note how the holy Ghost wil needs convey that instruction by the counsel of a woman, to all of her sex, to make the thing lesse subject to exception; pressing it strongly in an Idea of such an exact helper: and that with pleasing Rethorique and variety: Why? save because she saw it a vertue meet to be urged, as being that which many women will not acknowledge. Neither can the greatnesse and wealth of wives controuil this duty of Providence, and that not for shew neither, or complement, and praise, to let the world see what skill in spinning, in needleworke, or in other matters, they have, but for conscience sake. In *Bathsheba's* daies, gold and silver were common, and as plentifull as the stones and figtrees: and therefore need there was not for Queenes or their maids to work so hard; And yet, for the religion of the duty, she speaks so, as one who had experience of it in her owne princely person, and had the oversight also of her maydens in the handling of the wheele and spindle, for flax and wool. And surely in great families both sexes had need to be yoked, and awed from the sins which come from sloth and idleness, although I adde, in a mediocrity, lest they trench upon the contrary of covetousnesse.

My meaning yet by all this, is not to allow any woman the liberty of any such peculiar housewifery by her selfe, apart from the common streame and welfare of the husband and family, but in common with, for, and under him, though in a way of her owne, best fitting her sex and education. For, I know there be housewives, who excell in providing for themselves, and (like the Steward in the Gospell who to prevent beggery, when he should be turnd out of service) can shift for themselves, who yet are but ill providers for the good of their husbands whom (to use that Emperors comparison) I may liken, to the Spleene in the Body, which when its fullest, makes the body emptiest, and so commonly,

Wives must not have any peculiar wealth apart from their husbands, but in common.

when the cofers of these Housewives are fatteft, their husbands treasure is leanest and lankeft: whereas shee should rather be a pipe to conveigh into his cesterne, then a sponge to sucke from, or a Channel to dreyne from his fountayne. This yet is a common vice: not only of second wyves prowling for their owne broodes, or kindred: But of all sorts of women; and, is caused by pride of Birth, of dowry, education, or person: which to godlesse ones, are occasions to withdraw them from the yoke of supposed bondage, though if a Queen may judge of helpfull & houswifely providence. In some others its rather caused, by old or late habits of luxuriousnes, riotous and lewde companionship: for now wee have meetings of Women-drinkers, Tobaccoists and swaggerers, as well as men: lest Pauls Prophecie of the latter time should be falsified, and (which is worst of all) secret and stollen liberties. These vices, are like the daughters of the horseleach, crying, give, give, but like hell & the grave, never satisfied. In steed of the which licentious usurping over the husbands commodities, let women know, that although they have a true property and interest in their husbands Estates, yet when the use of the same comes into question, the Lord will have it, as well as other things, ordered by the husband. Neither may the bad qualities of the man, as his churlishnes, Covetousnes, and Enmity to vertue, authorize the woman, to be her owne carver; lest if this wicket be set open to good wyves, the bad ones throng in with them also; and usurpe it to evill endes. Gods law is one, and concerneth all sorts indifferently. If women desire a stroake this way, (as indeed some may more causedly plead it then others in shew) let them labor by their good deserts, to prevaile with their husbands, and by their helpfulnesse and love to draw so good an opinion of themselves that they may with a willing mynd, yeeld this favor to their wives, as to use their pleasure in a sober manner. (Provided that they spende it upon honest and religious objects.) But, if God have layde another burden upon them (as I noted in the former chap.) of ill natured and straithanded husbands: let them take up and beare it, as the Crosse which God hath set apart for them,

1. Tim. 3, 1. 2.

If they desire any stroake in dispensing the matters of the husband they must deserve it by good carriage.

them, without discontent or grudging. Especially second wyves, having the charge of former brood depending upon them, ( further then by cheerfull consent of their husbands, they are allowed ) let them beware, lest herein they dishonor their Profession, by yeelding to the strong and tempting occasions, of needy, unruly, and burdensome children, supplying their want, by injurious pillage of the husband, and his posteritie. This by the way.

To conclude the point, these three specialls concerne the womans providence; first getting, then storing, and lastly dispensing those things which are committed to her charge. The first of these three, is proper onely to those women, who sell their husbands commodities, or are allowed to be chapmen of their wares, ( which is the case of few ) or such as by reason of some speciall skill in any crafts or manufactures, have some stocke allotted them by their husbands, to trade and traffique withall. In which way, they must use all good faythfulness, neither selling to their husbands losse, nor for their owne secret gaine, nor the hurt of the buiers, all which rules, are in all tradings, usually transgressed. Besides the husbandery of many tradesmens wives, who learne their husbands skill, serve to the making of sundry wares, which serve to the upholding of the family, and estate. In which case ( as the other burden of family will admit ) they are to shew their best endeavor, both for the getting in of some part of the mayntenance, and saving it from being spent about such household expences, as, by paines and thrift at home might be spared. And this is that which *Bathsheba* most insisteth upon; She laboureth cheerfully with her hands: she is like the Ships of Merchants: She bringes home her food from a farre: Shee ariseth while it is yet darkish, her candle goeth not out, she puts her hand to the wheele, and her handes to the spindle. She makes sheets and selleth them: and giveth girdles to the merchant. Shee considereth a field, and getteth it; and with her hands she planteth a vineyard. This is the image of the stirring housewife. It were wel now a daies if women would abate of their superfluous ease and needlesse expences ( which they do the more easily lavish

Three branches of womans providence.

## I.

An Act of Providence to bring somewhat in.

Pro. 31.

out, because they wholly rely upon their husbands purse) and in stead of great merchandize and selling of wares abroad, apply themselves at home in private, about the supplying of the family wants, helping to cloath and lodge them by their diligence: for better and more enduring is that ware which is made, then that which is bought: taking occasion there by to busie their Children in meet employments, and to prevent sloth, ease, gadding, stollē liberties & vanities which the unbridled myndes of Maids, both of children, & servants, are in these daies pestred with, loathing labor & painfulnes, and exposing themselves to the vices issuing from thence.

The second act of Providence in the wife, is, the Bestowing & safe storing up, preserving & improving those commodities which her husband hath brought to her hand. Which, as it is fit they should be put to her trust, so ought she (specially in her husbands absence) to be carefull of them, that they decay not under hand, that they be not open & exposed to the stealth or spoil of Servants, or violence of others. And herein, not only her selfe in person is to be provident, but also to be carefull to oversee the waies of such servants or others, as are under her, as instruments to act that, which other busines, or infirmity hinders her selfe from performing. A wise housewife will contrive and dispose as well by sitting still, and using her brayne, as some other by bending the force both of soule & body. Her selfe cannot keep things from putrefaction, from Rust, from must and spoile, from motheatings and decayes: cannot perhaps do each inferour worke serving to keep all things neat and shining: but she may to oversee the waies of others, that they may prevent such losses, and procure such conveniences as are meet for the family. So that she may ease her husband from the inspection and care of such things, as concerne not his providence: to which taske, if he be put, either for the things themselves or for the reasonable dispatch thereof, shee should much discredit her providence and prudence, and burthen her husband: whose worke lies in a deeper and higher kinde. Not, as if the husband should (as *Laban* of *Jacob*) exact each penie of the wife which miscarrieth, or be implacable for those losses  
which

2.

Women must  
bee their hus-  
bands storers  
and Treasurers.



which cannot bee avoyled, ( since his owne wisdomē cannot prevent many. ) But, that shee by her care must serve providence that no such complaints bee heard of as might provoke him justly: As for losses which befall by the hand of God, both equally must patiently beare them: This is pithily alluded unto, in that simile, where Christ likēs a good scribe or Disciple taught to the kingdome of God unto the good housewife, which storeth up both old and new, that is family provision of all sorts, which she brings out in their season, for meet use. Otherwise, what comfort should the man have, in his bringing in supplies for family, household stuffe, bedding, linnen, Apparell, daily diet for the bodie, if he might not trust to her fidelity at home to preserve them, to menage, to dresse and proportion them to the use of the family? And surely, if she do her part wisely herein, neither on the one side being so loose in her storings that every one may com by her commodities as freely and boldly as her selfe, to spend & spoile, to drinke & imbezel at pleasure; nor on the other side abusing her authority, and the power of the Keyes, so that she straiten the family of their due, and strangers of their hospitall welcome, for her owne pinching and base endes: but go in a wise middle betweene both: I say, so doing, it may be saide, There goes no lesse care and praise in upholding an house built, then in bulding it from the ground: and she deserves, in her kind, equall commēdation with her husband.

MATT. 13 92.

The third therefore is her Dispensing, and bringing forth the provision thus stored up, for the good of the family in due season, due manner, and due measure. For why? She is the mans steward and Pensioner, and Almoner in this kind, to divide the dementium to the family, and the poor of the place, And *Bathsheba* omits not this neyther in her Idea of the good housewife: saying, she feareth not the Snow, for her family is all clad in scarlet: By snow meaning whatsoever want or affront may betyde, and by scarlet, all defence or furniture for the family, and that which is not onelie for necessary, but sometime also for honorable and comfortable allowance. And againe, her husband is knowne in the gates, meaning by the livery which he disdaines not to weare, because its the

3.  
Is her Dispensing.

worke of her hands. And further, she giveth a portion to her household, and the ordinary to her maydes. In these three stand the womans thrift and Providence: which they who want, must learn, and count it worth a double dowry, as knowing that many a naked bare wife is better then some waster, clothed in velvet, with her weight in silver. To this pertaines the due observation of the seasons of the house: that inferior things prejudicate not the better, and more weighty matters of God, that all be done with foresight and forecast, that the members of the family want not that provision and due diet, attendance and nursery, which is meet for them, both in health, and sicknesse: the younger children (under her care) bee taught, trayned, directed, and furnisht, and the elder provided for according to their needs.

Provident  
wives right  
hand must not  
know what  
their left doth.

King 3:

And such wives, as have obtained, and do improve this gift well, must beware of pride, and selfe conceit, that they take not occasion hereby to swell, as if they were the props of the house: or else to cover themselves under it, when they bee reprooved for other foule blemishes (for excellent parts in one kind are attended with sad corruptions: ) we read of *Abner*, the Captaine of *Sauls* army, and protectour of his house, that he was a great champion for *Isboseth*, a man of great courage and valour: But he was another way as lewde, uncleane of body; *Isboseth*, being too young a novice to deale with such a Politician, chides him for it, why hast thou (saith he) gone in to my fathers Concubines? *Abner*, privy to his deserts, could not beare it, but flourishes against him, and upbraydes him with his great exploits. Am I a dead dog, that thou so speakest to mee about this woman? Is this the thanke I have for my great service to thy father and his house? Must I be so taken up for halting? Thou shalt know that I have beene thy Patron! God do so to mee, and more, if I givethee not over, and turne to thine Enemy *David*! Lo, how the Devill will so pride a man in any great gift, that he will take scorne to be found fault with, looking that his merits, should pleade pardon for all his defects. So it is with many women (otherwise housewifelike, and commendable) that they are waspish, froward, holding their hus-

bands

bands at staves end, or otherwise taynted ! But, will they endure to be told of it ? By no meanes. Have I this (say they) for my providence & diligence ? Nay (as *Ioab* despitefully told *David* in his heaviness for *Abfalon*, so they cast their husbands in teeth) I see now, if I had beene wastfull and licentious, I should have beene better accepted ! yea truly, a waster is not much worse then a shrew : Thrifty or unthrifty thou art little accepted, except subject and peaceable. Rather thy one vertue, should make thee more studious of others, carefull to shunne other vices which should fully and darken them; But they run into another veyne, and aske their husbands, what if you had such a wife, so expensive and costly, as this or that man hath ! *Alas!* what froth of a base heart is here ! Who will deny, but a vertuous wife may sometimes come short of an exact housewife ? Doth that argue, that such an housewife may plead it, to defend all her grosser qualities ? The Town-Clerke sayd well to the people of *Ephesus*, *Diana* is a great Goddess indeed, who can deny it ? But whats that to this confused mutiny, and outcry ? So here.

Act. 19. 35.

Therefore, O woman ! if thou bee so worthie, let thy right hand be ignorant, what thy left hand doth : let others prayse thee, not thy owne lips ! Thy bad qualities will sooner blemish thy good, then thy good excuse them. For who seeing a Ring of Gold in a swines snout, wisheth it not upon some fayre finger, rather then to be disgraced by the swine ! Its true, that a wastfull women is the bane of her husband in one kind, but so may the thrifty in another by her shrewishnes ; poison may kill, as well one, as kill many waies ? And what avayles it a man if he must die, that he rather is hanged, then beheaded ? they are but two waies to bring to one death ? And what folly is it to turne off the accusation of a fault which admits no defence, by that vertue which is neither blamed, nor aymed at ! Toine other good parts with Providence, and then the lumpe shalbe holy ! but one sinner destroyeth much good, one dead fly marres a great deale of sweet Oyntment ; as *Saloman* saith of two duties, so apprehend the one, as thou withdraw not thine hand from the other : So I say to thee, so, lay hold on providence,

Admonition  
to the wife  
against this  
Evill.

Eccles. 7.

that

that yet thou renounce not thy subjection ! She that feares God shall come out of both extreames : There is no necessity that one be fallen upon by shunning the other ! Vngodly Improvidence is bad, and brutish drudgery is worse : The Droyle overloding herselfe with moiling and care, disables herselfe from goodnesse, and the improvident by her sloth, deprives her selfe of all opportunity, either of doing good, or taking it. The middle way is the golden way. Thus much of the second branch of the wives providence, in matters of the world

*Branch .3*  
Of the womans providence, in the conjugall life.

*It stands in sundry particulars.*

The third and last followes, and that is, in the service of the married life, in the manifold passages of which, both towards his person, his state, body, life, health, name and posterity, she must be helpfull. To this end she was made ; Of all good couples that is verified, two are better then one ; because they have a good reward for their labour. *Eccles. 4. 9.* And if one fall, the other will lift him up againe : And if one prevaile against him, two shall withstand him : and, a threefold cord is not easily broken. Marke, the Lord hath appointed marriage, as the union of two weake ones apart, to become a strong twist in one cord, to make one strength. This is true of all combinations, two students, two partners, two travellers, two neighbours, two friends, but, above all, most true in the married estate. In the absence of the one, the other is present ; when one is downe and sicke, the other (commonly) is up : in the ignorance, doubts, inexperience, feares of the one, the other is an helper at hand. Two see more then one : by my wives eye, foot, hand, wisdome, I see, walke, worke, contrive and dispatch busineses which else I could not. No such Vicegerent, Cojadjutor as the wife, whether together, or asunder. Though the head hath the leading part, yet the body hath the attending part, neither without other could effect ought. The acts of marriage are reciprocall : As we see in them that handle the long sawe, there must bee a paire of hands reciprocating the tooles, through the timber, or else no sawing it into pieces. An helper without an head, is better then an helper alone. A little to insist upon each particular.

**First**

First the wife is to be an helper to her husbands person: evē  
 a Bulwarke, a Fort (in distresse) of safegard & defence. She is  
 but a little one, but oh! shall I not escape thither and be safe?  
 (said *Lot* in that storme.) So is she a covert under God against  
 the storme and rayne: She is so under covert, that yet shee is a  
 covert againe: She is not terrible as Banners, but shee is a safe  
 buckler of defence against any impressiō of danger, of Encē-  
 my: either foreseeing and preventing, or meeting & repelling  
 it. Despise her not, there is a blessing in her. A woman once  
 delivered a city: another overcame an army, a third slew a  
 Tyrant: yet there was another, a wife, *Abigail*, who obje-  
 cting her selfe betweene her husbands syde, and *Dauids*  
 blow, saved the one and the other from bloodshed. Such a  
 prop was that poore Shunamite, who without any din or  
 distemper, lockt up her dead childe, brought home the Pro-  
 phet, who restored it to life. Shee is not as *Dalila*, who bring-  
 ing *Samson* into a sleep upon her knee, betrayd his life, say-  
 ing, the Philistins bee upon thee. Shee is a *Micoll*, who when  
 her husband was escaped from *Saul*, layde an Image in the  
 bed, to while the Pursuers as if he had beene in bed, but ther-  
 by preserved his person from slaughter. Shee is a like preserver  
 to his soule (a little to harpe againe upon this string) sugge-  
 sting whole some counsell to it; Her voyce is quite contrary  
 to that of *Iobs* wife, Not Curse God and die: But, Continue  
 (dear husband) in thy integrity! Be thy Crosses what thy will  
 bee, still trust, and wayt, deny not the Almighty! we shall  
 see a good end, one day. Shee is not as *Iephtah* said of his  
 poore daughter, Among them that trouble him, that damne  
 him, and lay a snare to entrap him in sin, or consenting to  
 him in sin, as *Sapphira* to *Ananias*: nor yet carelesse which  
 end goe forward, to shee may compasse her wicked content,  
 as *Jezebel*, in *Naboths* death, made way, for her owne, and  
 her husbands ruine. If shee can keepe him close to God  
 shee will: but shee will never bid him curse God, renounce  
 obedience and dye. Nextly shee is an helper to his bodily  
 health, (next under God) by keeping the pretious cattle of  
 his body in good estate, for the health, strength and vigor  
 therof. Its a Proverbe made in favour of a good wife, that if

I.

To his person,

2.

Soule.

Iob 2. 9.

A&amp;. 5. 5.

I Kings 18.

3.

To his health,  
of body.

the husband looke well, they say He hath a good wife. Shee is his nurse to dresse and provide him savory meate, such as his heart loveth: she knowes his body, to what ailes he is subject, his diseases, and distempers are knowne to her cheefly, she must order his diet, shee must dissuade him from what is hurtfull, present what is wholesome, and that not in a seeming curiosity, but in a reall, and cordiall carefulnesse. Shee must bee his welcomer to entertaine him, from his wet and cold journies, with warmth, with harbour, with comforts and refreshings: For his heart trusts to her for it, and no colds, wets, heates or ill journeyes can be wearisome to him, having so helpfull a yokefellow at home to receive him. If he be sicke, shee is his best messenger to the Physitian, best & tenderest keeper under his Physick, best cook for kitchin Physick at home, and must be the best instrument for recovery: For why? shee tooke him not only for health and prosperity, wherein he can provide for himselfe, but for sicknesse and disasters, wherein he relies upon her helpfulnesse.

4  
His good  
Name.

Again she is as the shield of his pretious Name, and good Report. Suffers no fly of her own to light upon that oyntment, is impotent to endure or put up any base aspersions upon it; honors it, and the merit and repute of it hath a speciall facultie to commence and procure an high esteeme of his vertues in the hearts of all especially in the hearts of such as are worthie to honor a man, and shuns all occasions which might cause the basest to defame him: she hath always covering readie to carry backward upon his nakednesses and blemishes: such I say as are to be covered. And such, as shee is forced to confesse (as *Nabals* churlishnes and folly by *Abigail*;) shee is rather haied thereto by necessity then prone to it with delight: Shee abhorres them whose fingers alway itch at the disgrace of their husbands: Shee chuseth to come betweene his folly, and his shame by catching the wound upon her owne flesh, and leaving her own bleeding rather then violate his, for enduring others to derogate therefrom: she puts no great oddes betweene the one or the other: knowing that her owne cannot be entire, if his be hurt, much lesse thinking his losse to be her gayne. Fifthly

to his family shee is an absolute helper by necessity, and cannot be spared: not onely in point of housewivery, but also in the dispensing the Affayres of it within. She crosses not her husband in any labor, and education of children, she traynes and instructs the tender fry (fittest for her hand) till meeter for his oversight: joines with him in his reproofes and corrections, (knowing that Satan reignes in the children by the division of parents) holdes not his hand from due stroakes, but bares their skin with delight, to his fatherly stripes; defendes neither hers, nor his children in their sin. And yet, as the case requires, playes the kinde Mediator, alienating the extremity of both wordes and blowes lest they be discouraged, yet by cōsent, for the breaking of their hearts. She counts it her glory, by her lenity and love, with all innocency to keep accord betweene the children of divers broodes, indifferently ensuing both their welfare; if not with equal nature, yet with the same consciēce; not seeking to derive the current of her husbands heart to her own, but letting it have free passage to them who are equally his. She is not in words but in truth, not stepmother unto them: as loth to betray the one as the other to their fathers wrath, or to Gods: rejoicing when they are furthest off the dinte of eyther. Not as *Eve*, who first had inevitably betrayed all her posterity to ruine, together with her selfe, ere her husband knew it, and then himselfe. Not looking at her owne mayntenance, and holding the reine in her owne hand, without respect what become of them, or after the death of her husband, unnaturally suffering them to perish, while her cruell eies looke on:

Moreover she sticks close to him in all difficulties, (nay most then, that like to God, she may be most seene in the mounte) as well as when his successes are most prosperous; In the affront of any ill newes, losses, discontents, injuries, she keeps off the dint of sorrow from his spirit, wyes away the teares trickling downe his cheeks, turnes off what might incense, enſues what might satisfie and give him content, and putting under her helping shoulders to beare any common burden, which must be borne. Although her own necke lie upon the blocke, and she suffer under any speciall vexation

5.  
His family.

6.  
In all difficulties.

7.  
Bearing hard-  
ship.

lying on her spirit, yet she abhorres to be moaned or eased by outcries and dolours: rather taking it to her selfe, & biting it in to her owne regret; the willing that for the sake of one, the whole Family should bee in disquiet, saying with that wise Shunamite, God can reconcile all disproportions, be quiet my soule, bite not upon the bridle, but wayte, and all shall be well. And as a branch heerof, addeth this in the last place, that, if God frowne upon their estate, she makes no mutiny nor clamor against heaven or husband, her lot and ill Chance, (for she knowes no such Goddesse as fortune,) But rather by her own example in submitting to providence, to fare hardly, to be attried homely, when better supplie fayles; she drawes her husbands spirit from impatience, and unequalnes, to equanimity and subjection. In submitting of her soule to God, even when his hand is sad, and the rod is sharpe, shee findes sensible ease: wayting meekly til God turne the wheele, & (with *Naomi*) bring her home to her wonted welfare. And this shall serve for a draught of the third branch of the womans helpfulnes in the conjugall conversation.

Vse. I.  
Reprooffe.

Now its time to finish the Chapter with some use. And first of sharpe reprooffe. For to this end hath the Lord framed woman as I have sayd; but shee hath found out new inventions; and indeed shee was the first that set her wits on work in this kinde. Alas! how many women have wee, helpfull to others with the hurt of their husbands? others, helpfull to their husbands, with the hurt of others? A third sort helpfull to themselves, whatsoever hurt befall their husbands? And lastly, some neither helpfull to themselves, nor to their husbands, but hurtfull to all: but still the helpfull wife is rare to come by. And, as we see that first helper of man, created most perfect, yet instantly degenerated, and became the greatest hurt to him and his, so her Grand-children still tread in her steps, so that few husbands there be, but may say with *Adam* (and much more justly,) The woman thou gavest mee hath undone me. If it had been a stranger, an Enemy, I could have borne it: but lo, she that ate with me out of one dish, dranke out of one cup, dipt her morsels in the same vinegar, lay in my bosome, and, was one with mee, she hath beene as  
rottennes



rottenes to my bones, as sinoake to mine eyes, and as a continuall dropping. Oh! if the eye be blind, how great is that darkenes? And, if shee who was made for the choytest helper (for what earthly comfort is like her who is like herself) proove a plague and hurt to a man, how great must that wound proove? As the discord of brethren is therefore like the brazen barres of a Pallace, (because they are in place of neereft lovers) so the hurt of a wife is unspeakebly intolerable, because she breakes that law in pieces, which ordeyned her to the contrary. For, there is a cursed generation of women, out of measure sinfull, whose cheefe revenge is to whet their teene upon their husbands, and to kill their hearts, not onely with despitefull tongues, but also malicious attempts, professing, they do it to crosse them.

Such as these I deny not to be helpers, for they helpe their husbands to a sad heart, to a weary life, to bitter complaints to such as they dare trust (for if they had no bosomes to emptie it into, their hearts would breake) to an empty purse, to a rotten name, to a ragged coate, they helpe them (ere they have done) to the sheete, to the stockes, to the Gallowes, to hell it selfe, without mercy, by their severall hurtfull inventions. Thus was not *Abigail* to *Nabal*, (though a beast) if she had scorned him so farre, as to renounce helpfulness; she would not have endangered her life for his safety; but left him to shift for himselfe. But such presidents as *Dalila*, *Iezabel*, *Jobs* wife, and the like, helpleffe, hurtfull wives, joying rather in their husbands harmes, and thrusting them forward, when they are falling, better sute to many of our wives, then that out worne end of *Abigails*. Alas! such a patterne serves rather for wonderment, then honor & imitation. Do wee not see how jolly and proud Dames, set up a private wealth to themselves with neglect of the common good of husbands and families? Have we not coy peeces, that affect a singularity of Diet, apparel, company, lofty carriage, above, and apart from their husbands? Publique shame (which yet now restrains most abuses) not curbing thete! Are those helpers, that jolly it out and ruffle it in the misery, debts, banqueruptnes, and dejection of their husbands, brave

What kind of  
helpers wast-  
full wyves are.

in their ruffes and cloathes when they are all ragged, costly in their fare, when they are faine to bite short, sit at the upper end of the Table, when Tom foole must stand with finger in hole behind the doore? Are these helpers, or harlots, trow you! How else should it be verified of women, which is foretold of al sorts by *Paul*, in these latter daies, They should be lovers of themselves, proud, unnaturall, trecherous? What traitor is like a bosome one?

And, well might these proverbiall speeches arise, that A man may thrive, if he have his wifes good wil: Or, A man that marries a second wife with Children, need take no thought to purchase house and land. These argue that although the case may be otherwise in many wives, yet generally it is dangerous, especially in second marriages with widowes.

V/c. 2.  
Exhortation.

Secondly, be it exhortation to all that would bee good wives, that they be helpfull ones. As once that worthy Divine Master *Perkins* wrote upon his study doore, Thou art a Minister of the word, that doe: so should a good wife upon her palmes and fringes, for an helper thou wert made, this looke to, mind the end of thy creation, carry it with thee as thy charge, I was made for an helper. Not for an helper on way, and an hytter, ten: but an only helper. So that as Law is the soule of the state, the soule is wholly and in each singe of the body, so should my helpfulnesse begin at husband, and animate all the family. But especially it should be the life of my husband; his soule I am bound chiefly to helpe, by godly counsell: his spirit I must helpe, by my cheerfull behavior: his body I must cherish with my best benevolence; his name I must tenderly honour, his sorrowes I must wisely mitigate; his joyes, I must sympathize; his dangers, I must prevent, his health and state I must uphold: and when I have thus done, as the Bee gathering hony, as the Sheep bearing a fleece, as the Oxe plowing the ground, as the builder framing the house, not for their owne uses, but the commodity of others; so must the helpfull wife, all these I have done, not for my selfe, but for my husband. Yea looke what instinct Nature, Art, hath put into these creatures, that hath grace and helpfulnesse put into me. An helper I was made for, this

oh

oh Lord, let me look to ! If I do it of a willing vertuous mind, there is praise ! If not, yet a necessity is layd upon me, and, wo to me, if I be not an helper ? who ever shunned or waived the end of their creation, but vengeance pursued them as traytors to Nature, to heaven ! I was not made for my selfe, but for another : each part of the house claiming a part of me. As he said once to a coy Virgin, thy virginity is not all thine to dispose of : in part its thy parents, father hath a stroke in it, mother another, and kindred a third : Fight not against all, but be his, whom they would have thee. So say I to thee being a wife and an helper : Thy womanhood, thy helpfulnesse is not thine, its thy husbands, his body, state, posterity claime it from thee : he laies claime to all, not as that Tyrant did, all thy wives silver and gold is mine : but as one that is invested in all thou hast by peculiar providence. I live not by rule or examples : the unhelpfull shall not teach me to be a hurter : the helpfull shall not so teach me as if I followed for their sake only, but for his, who hath subjected me to helpfulnesse.

Lastly, its encouragement to all good wives, to looke off from the degenerate practice of this world, which might pull them from this vertue ; If she be such an helper to thee, oh husband, as I have said, comfort thy selfe in her, comfort and encourage her thy selfe against all dismayments. And if shee bee so towards a lewed companion who hath not the grace to prise her : let mee here from God encourage her. God requite thee poore soule, for the world cannot, thine husband will not. God make his way the strength of the upright, in the thankfulnessse of both : Thou canst doe no more then thou canst : If a bad husband will yet ruine all, well, yet as long as thou couldest, thou hast held carte on wheelles : The Lord shall be thy helper, the strong helper of an helpfull wife : Others shall helpe thee : Thou shalt not bee forsaken in thy greatest straits. And touching this second duty of the wife, viz. helpfulnesse, so much.

Use 3.

Encouragement to helpfull wives.

## C H A P. X V.

*Concludeth with the third and last Severall Duty  
of the wife, to wit, her Gracefulnesse.*

The third peculiar duty of the wife, gracefullnesse.

Wives must be gracious and gracefull.

What gracefullnesse is.

¶ Conclude now the discourse about the severall duties of the woman to the man: whereof this is the last, to wit her gracefullnesse. The former alone without this, will make a good drudge, but this added therto will make a good wife. They say, he who hath gotten both profit and pleasure together (for they are not alway joined) hath hit the naile on the head. But in a wife, I am sure it is so: if she be usefull by her hufwifery, and cheerfull by her gracefull amiableness, she is right and straight indeed, and well accomplished. Some, yet none of the worst housewives are none of the most gracefull creatures: their droile alway hangs about them, as an ague in the bones: and others amiable and cheerfull enough, are yet none of the most hufwifely and helpfull: as the apples of Sodom if they be but toucht with a finger to be usefull, they moulder to ashes. The former are good droiles to dispatch businesse, the other pretty Idols to looke on. But the compound of these two hath no fellow, to reconcile into one an helpfull gracefullnesse, and a gracefull helpfullnesse. Of all other duties, I need least insist, in proving that this woman makes her marriage honourable: and therefore, that she is bound to improve her selfe in this kind to the uttermost, for the attaining of it. This vertue of it selfe speakes (as *Abel* being dead) without words. This third gift is nothing else, save that complexion and luster which ariseth and reboundeth from the mixture of the graces of a woman, duly compounded. As from the well mixt Elements ariseth bodily temperament, and from the blood well mixed in the face ariseth beauty: so from a well tempered spirit in a woman ariseth this gracefullnesse. As once that Philosopher said, if vertue could be seene with the  
 eie,

ie, it would ravish a man with admirable loves of her : so the graces of a woman breaking through her, and appearing in the conversation, are able to ravish any spirit that is not a stoicke, a *Nabal*. A little then first of the Materials, then of the true forme and temper it selfe of this gracefullnesse.

For the former : Grace must needs be the matter of it. But, what grace ? Surely graces fly together as birds of a feather, and linke as the peeces of a chaine : yet there bee pearles which shine more then their fellowes : and some graces, doe more befriend, and beautifie a good wife then other. The first may be humility and a meeke spirit, for what is more unwomanly, unpleasing, then a mannish heart of stoutnesse and stomacke ? and what so decketh a woman, as that whereby she is of great esteeme with God himselfe ? So is shee that walkes in a due and daily sence of her infirmitie, a modest concealement of her graces. Not *Sauls* talnesse, but hiding himselfe away from honour did most grace him. Not a scholers art, open'd all at once, but the concealement of it, most graceth him. So, not a womans parts, but that so fraile a creature should bee above all thats in her, is as the varnish which makes all the picture so amiable. Why doe wee thinke Greeke and Ebrew ill bestow'd upon a woman ? save, that its above her ordinary sex to know it, and to know her selfe too : yet if I should behold a woman of excellent parts of learning, and yet to bee as one that knew not her owne knowledge, but drown'd all in the spirituall sence of her corruption, I should thinke I saw a rare object. Shee is little in her owne eies : yet that little-nesse makes her greater in Gods eye, precioufer in mans, then that great gift with which she is furnished. A second grace is selfdeniall. A meere scholar is growne into a character of disdain : and so is every other thing that is meere : a meere woman, is an homely sight because ordinary. But a woman above a woman, her wits, and abilities : and especially a woman above her wrath, envie, selflove and passions : a woman above her gaine, pleasures, earthly contents : having all, and yet above all : pestred with all, and yet overcoming all,

Two things  
in this.

I.  
Matter of it.  
Grace.

I.  
Humility.  
1 Pet. 3. 4

2.  
Selfdeniall.

Judges 4 21.

is an object of admiration. The spirit of God, to affect our spirits, presents strange objects in his word, women Captaines, warriours, Cōquerors: what a pretty thing it is to see *Iael* to master a great Generall of the field with her Hammer & Naile? *Deborah* to sit and judge *Israel*? what a miracle was our mayden *Queen Elizabeth* to the world? Why! but because wee thinke we see, and can scarce beleve our eyes in seeing those vertues which were admirable in the Man, to reside in a weake sexe, as it were out of place? So, the Lord presents to us in his word his master-peeces, an *Abigail* without sword or bow, conquering a Conqueror, and leading him captive, with her self-denial, and wisdom. And in experience we see here and there one (as a berry, or an olive, left behind) who can master a fierce husbands anger, by her long suffering and self-denial: one that can rule her passions, which rule all sorts. Why? save that we might admire our God as much in the Ants sagacity, as the Elephants strength? If he who can overcome himselfe, then much more shee who can do so, is greater, then he who hath overcome a city! Oh not alway in great things is goodnes: but alway in good is greatnes, especially when that good is also little!

3.

Faith

I.

For the t. u. h  
of it.

2. Pet. 1. 2.

2. Theil. 3. 2.

A third grace of a woman is faith both for the truth of it and for the life of it. For the former, what more worth then pretious faith? *Paul* saith its not of all, women or men: its a flower growing in the gardens, a pretious jewell worea in the bosomes of very few of this sexe. What can calme the soule save pardon and grace from the promise of a Father, the blood of a Mediator? What can make a woman peaceable and of a quiet frame, save because all is well, betweene God and her selfe? And what is that grace which settles the soule in this grace save faith, the fruite of the lips, and mother of peace? They say there was once a famous Ladie in the English court, that calmed the differences of all the courtiers, and therefore they called her *Ione-Makepeace*. This ladie faith is that lady *Ione*: a meet ornament, not for court onelye but country also. *Ione-Makepeace* each house is full of, but of *Makepeaces*, very few. Oh this graces absence, makes all a-mort! Womens unquietnesse of nature, Wrath, scoldings and distempers,

distempers, come not so much from outward causes, or inward humors, as for lacke of this lady faith. Their hearts are wicked, casting up mire and dirt in the family, like the raging sea, casting up her owne foame, and all, because the peace of God which passeth understanding, and settling the soule by faith, is wanting. Some what they once had, in creation, have lost it by corruption, cannot recover it by faith, and this disquiets them: the losse of a pig, a chicken will vex by consent, because there is a worse vexer within. But, as wee know, if a woman had found a pearle worth an hundreth pound, shee would be overjoyed, (Christ speakes but of a groate) so that, if she should heare she had lost one of her gossings, it would little affect her: so, if this faith were within the bosome, the losses of toies, the occasions of common anger in the family would cease. That would change all, as Christ calmed the sea.

And secondly, for the life of it, what gold is so precious, as is the triall of faith: Marriage is as full of troubles, as a Crowne of cares. Sorrow there is sufficient to each day: to a womā by name, breeding, bearing, bringing forth: many losses she meetes with, false aspersions, feare of debts, wrong of ill neighbors and enemies, deprivall of health, her deereft children, sundry diseases, ill succesles: what were then the life of a woman under all these but miserie, if she beleevd not in the son of God, and hoped for a good end? That although she cannot say, All is, yet she may say, All shalbe well, when the hour of Redeemed ones is come. This life of faith wil make the bush though it burne, yet not to consume, and will bring the Son of God to walke with her in the hot fornace, who wil keep away the favor as wel as the power of fire from the. Therefore *Sara* and the widow of *Zarepta*, and of *Shunem*, and *Rebecca*, are brought in as beleevers in that cloude of witnesses, as well as *Abraham*, and *Isaac*, and *Jacob*. So base is that speech of some Atheists, that women must meddle with no faith, but wrap themselves up in their husbands.

A fourth grace is Innocency, and truth. A compound of two in one. The one is a brestplate of defence, the other a

4.  
Grace.  
Innocency.

Golden Girdle to gird all other graces of Gods spirit close to her. These I grant are peeces of Armor for Champions: but I understand my selfe to speake of women Captains and conquerors, as I tolde you before: and you know fayth is no effeminate grace (though feminine) but overcomes the world. And why should a shield of Faith (which serves to defend both the body and the Armour of it too) go without a Brestplate, and a girdle? *Debora* if shee will go into the feeld, shee must be armed, and a woman is not free from assaults, and perill, shot and darts, aswel as a man, in this feeld of the worlde: therefore must learne to put on this armour. God hath no other for men then women: though women must not put on mens apparrel, yet they must be clad in the same armor of light. That will make them shot-free. The Emperor *Charles* the 5. went among the thickest of his souldiers, and tolde his men, That a true Emperor was never shot with a Bullet. But I am sure of this, That this Brestplate is armor of prooffe: An innocent, harmelesse, quiet woman, shall not be ashamed to meete her enemies in the gates, yea though it were of hell; whã things come to be debated, her uprightnes and righteousnes shall deliver her: Innocency shalbe her defence against evill tongues abroad, & truth against an ill conscience within; wheras the guilty and treacherous woman will betray her selfe, and lose the day. That very harlot, true in nothing, but that shee was the infants mothe, rby her truth escaped the swords censure. A miescheevous woman, or a woman-lyar, who can endure? And who would not go or ride a far journey to see this other warlike woman. Those *Heroines* of whom story and Poëts so talke, as *Penthesilea* and the like, were not so gracefull a sight, nor those *Amazons*, that feared off one dug that they might shoot, were no such spectacles as these women, clad in innocency, and truthe. Their name is more fragrant, then sweet oyntment, and there is no dead fly to make it stinke.

5.  
Zeale and  
piety.

A fifth grace is zeale and piety. For the former, it serves to make the woman a stirring housewife for God, as Diligence makes her so for her husband. Meeknesse in her own matters, well becomes her who is earnest in Gods. If a wo-

man



man would be hot and fiery, let her turne it to God, and for his cause, and this will make her coole and calme in her own. As bleeding on the arme by art, stops unnaturall bleeding by fluxe: so zeale for God, cooles the heat of corrupt passion to man. This grace becomes this sexe, the rather, because it argues truth of grace: for else calmenesse of her frame, naturally carries her to flatnesse and fulsomnesse. It must be with a Christian woman, as it is in nature with the female sexe of the creatures. Nature hath put a fiercenesse into the female because of the impotency thereof: therefore the she Beare, the Lyonesse, are the most raging, and cruell. But grace makes that naturall impotency of the woman, turne impotency for God: as to provoke her husband with sweet affections for his servants and worship. It was a great praise I King. 17. 9. for the sexe, that God would send his Prophet in the famine, rather to try the piety of the widdow of Zareptha an heathen, then any of the sonnes of Israel. And it was the honour of those wealthy women *Joanna* the wife of *Herods* Steward, and other the like to be the pious supporters of the Lord Iesus his body, when hee had not whereon to lay his head. And at this day, if estimation be made, God is as much if not more honoured with the forwardnesse of women, then of men: their nature (being fearfull) hath ever beene proner to superstition: as in *Ezekiel*, those women that wept from *Tammuz*, those devout Grecian Gentlewomen stird up by the Jewes, against *Paul*: and where they are out of the way, none are worse: But grace overruling corruption, turnes superstition into zeale and devotion, into religion, and then its comely.

Luke 8. 3.

Mens spirits are hardier, doe not so easily feare Majesty, tremble at iudgements, beleve promises, shun sinne, love good, as women: so that when they are in the way, none are better: none sooner embrace the Gospell, if it come a new to a place, none more readily joine together in communion, none more tender hearted to the distressed, and such as suffer for Christs name. God hath his women that wove scarlet and twined linnen for his Tabernacle, as *Adanassch* had for his Idolls. Oh! how sweet a sight is it to

Mens hearts not generally so tender and zealous as womens, if they be right.

see these Votaries, not of the Pope, but the Lord Iesus! who can thinke of that honorable Countesse of Richmond and Derby without admiration: the founder of so many Colledges and Hospitalls. I omit to speake of all: whose praise is in the gospel? wee have many worthy women in our daies, exceeding men in these pieties and zealous duties? Oh goe on! hold your daily intercourse with God! keepe quarter with heaven, have your conversation where your treasure is: and with that famous peece of devotion, old *Anna*, a widow who for above sixty yeere, dwelt in the Temple, and ceased not to fast and pray: goe on, some of you had need to doe it for your husbands and your selves too, for surely they doe it but little! The closet of a good woman graceth her more to frequent, then her still-house, kitchen, or parlour: for therein she playes the good housewife for her owne soule; being much in meditation there, in prayer, in brokenesse of heart, confession, renewing of Covenant. As for *Micol*, who scornes zeale in her husband, hath none in her selfe, oh let not thy soule come into her counsell.

6. Sütable to this piety to God, is mercy and compassion to his Saints, when the former, *Psal. 16. 2.* falls short of God, let the later be tendered to his Assignes, and Attorneys, the Saints. So saith *Bathsheba*, she stretcheth out her hand to the poore, yea reacheth it farre to the needy. Some women cloth their owne with skarlet, but suffer the poore to goe in rags. Surely cotton or course cloath, or canvis, is due to these, if skarlet to them. Turne skarlet rather to common cloath, then the poore goe oaked. Women, especially Ministers wives (who if bad, of all other commonly are worst) must think themselves meant, when Christ saith, *I was naked, hungry, in prison, poore, and sick; and, you clothed, fed, visited, releevd mee!* Be blessed women if you bee wife. Your husbands make you their almoners and stewards, beware you proove not theeves, that the poore should curse you. A gift comes more tenderly from thee to a poore soule, then from thine husband. What sight of the basest Miser is so yrkesome, as of an hard harted woman? And what orna-

ment

ment so becoming a tender sexe, as a mercifull heart, to give, and to give tenderly in compassion, abundantly to six and seven? Both are Bowells: and a woman should have more (by right) then men. *Tabitha* began betimes, God would not have her die, perhaps lest wives might lose the honor and example of mercie. If being a maide shee had so many good workes to shew, of linnen clothes made for the poore, what did shee being a wife? And especially let women be harberours to all, which belong to the household of faith, but above all to poore of her owne sexe, women or widowes: Its no ill sight to see you in Prisons: But if you cannot go to others, send not them away empty, who come to you!

Act. 9. 36.

And to make an end, what grace should a Christian wife thinke strange? But say as he once did, A man I am, and I deeme no gift of a man unbeseeming mee. So thou woman speake: I see not but it becomes mee to be loving, patient, wise, wary, prudent, thankfull: These are ingredients into the conversion, as those spices reckoned up by *Moses*, to make the holy oyntment, and to cause thee to smell sweetly in the nostrils of God, thy husband, and all sorts! one other *St. Peter* mentions, confidence in God, the sister of faith even now mentioned: They trusted in God, and walked without amasement (he meanes such carnall and distrustfull feares as that sexe is full of:) Their daughters are you, if you tread in their steps. As the eye of thine owne handmaid is alway awefully carried to thee, wayting for acceptance, and, and then shee is safe: so let her teach thee (as Gods handmayd) to carrie thine towards him: for the support of thy Spirit, in the whole wheele of thy conversation, for all other Gifts aswell as these, to make it strong as the staves do the cart wheele, that it cracke not in peeces. More spices might have bene brought foorth: but by these you may guesse wherof a womans sweet powder is made: let us hast to the Confection.

7.  
Confidance  
with others.

1. P. 1. 3. 5. 6.

For, as, not the single spices, but the Apothecaries skill made Gods oyntments, so, not only these meer graces, but the medly of them, the temper of that spirit arising from them,

2.  
F. rime is rem-  
perance of  
them.  
is

is that thing which makes the wife so gracefull. This must come from that wise & sufficient skill of the spirit of grace, which must teach her Reynes in the night season, and put into her the spirit of gracefulness: He who hath given a gift to the Bee to dispose that honey shee hath gathered from all flowers, in so wise a manner, that her workmanship makes all the beholders to admire it; must in an higher kind teach her to make her graces into one compound and temper; I say must enable her to lay them all so sweetly together, and order her whole marriage course by the helpe of them; that both every one may afford her speciall influence into it, and all of them together may make her face to shine, and the beauty therof to appeare gracefull to all the beholders. Shee must beg of God this spirit by Prayer: and as all the loose flowers of the Nosegay must be wisely ordred and put together, and then bound together with a thred, that they scatter not: So the spirit of warinesse and wisdom must gird the loose loynes of her soule closely together, and teach her to accommodate her selfe to every occasion offered, in a sutable correspondence, that there be no gulfe nor interruption, no unequalnesse nor disproportion in her carriage. No man shall need to paint an exact beautifull face: nor teach her that is faire, to shew it forth, it shewes it selfe to all naturally without trouble. As *Paul* told *Lisias*: That he was borne a free man of Rome, it cost him nothing: so where an heart is furnished with grace, it will without any difficulty expresse it, and cast her favor abroad: That which will make an hypocrite to toyle and sweate, comes from grace with sweetness, and facility; yet I deny not but as that *Glyceris* shewd great skill in compounding the flowers of her poesies, and the Jewells of a Crowne must be skilfully set into it, to make it glorious: so, the more carefull the woman shalbe to marke the circumstances, the seasons and all the occasions of her life so much the more wisely she shall be able to apply each of these graces to their objects, and shew forth the lustre of all in her generall carriage. And such as are the ingredients, such must needs the compound bee, if skill and discretion order it well. Now, the expression of all these in one is amiableness:

that

Is, the sweete  
union of all  
into one com-  
pound.  
Act. 22. 28.

that is the way whereby she utters her selfe, and in it, the lovely blush of them all appears: humbly amiable, mercifully amiable, amiable in the comely carriage of all, (as her bodie is in the wearing of the most costly and best suited attire) most comely and pleasing. Especially when the grace of this grace is added to it, that this is not in a pang, or good moode, when all goes well, but comes from a principle within, which causes her to goe on in an uniforme course: so that looke how you see her at one time, you see her at another: shee is alway her selfe: and as a Virgin of a comely face, although she bee all blubberd with teares, she lose-h not her beauty, but by the contrary, doth commend it: so, although the occasions of her life are sad as well as cherefull, yet the cloud doth not disanull the sun, but causes it to shine thorough with a more acceptable grace. So farre I say as weake flesh mixt with much corruption wil admit. And this for the latter.

What shall I then say for Conclusion of this former part of my text, that the married wives must honor their Marriage by this amiable behaviour? Surely it instructeth us in and about the variety of couples in marriage: The oddes is as great as the difference of the Prophets baskets of figs, very good and very naught, so that they could not be eaten. The gracious wife is not only an helper to the Estate of her husband; but shee is a Comfort and contentment to his mind and spirit: shee lies in his bosome as a bag of sweet spices under his Armeholes, as a perfumed garment to his nostrils, as the spikenard of the spouse in the Cunnicles which gave her favor to the beloved, when he lay upon his bed. Hence it is that *Salomon*, compares her not onely to the most costly, but especially to the most comely things which Nature hath made. All her teeth, her forehead, lips, necke, bosome, thighes, legges, yea even her very goings, are pleasing in his eye: he compares her to the lillies, to the washed sheepe, to the Roes of the Mountaines, to the Doves, to the Cedars, to the Curtains of *Salomon*, and every lovely, amiable thing: All to shew that amiableness and gracefulness is that principall excellency which commends a wife to her husbands esteem and affection: without the which the rest were little worth: In other things shee hath a mixture of her selfe: but in this

Use of this  
point.

I.  
Instruction.  
Difference of  
Couples where-  
in it stands.

Can.

she resembles him who hath restored her to her first order and comeliness in her creation. A creation which no outward wealth or price can purchase; nothing in the world can equal the reflexion of those graces, and the favor of that report which came from her. They are in her, not for her: as the flowers of a garden serve to garnish the house; so these grow in her for his use. (her husbands) to adorne and grace his person, that he may be knowne in the gates. All that City, which knew *Ruth* to be a vertuous woman, knew *Booz* to be an happy man in her: himselfe thinking no lesse when he told her so. Her vertues indeed shine within her owne sphere and centre chiefly: yet, the influence thereof, is as that oile of *Aaron*, which stayed not where it was first layd, upon his head, but wet the whole attire, and earth about. And, as that box of costly oyntment, though onely powred upon the feete of Christ, yet made the whole house favor of it: so the temper which ariseth of the simplicity, meeknesse, modesty of a good wife, makes her amiable to such as never saw her face. Its as the vices of the bad wife, which like oile in the palme of ones hand, cannot be hid.

What a bad  
gracelesse  
wife is.

Contrariwise, an unhappy husband falls alone, nor in himselfe, so much, as in his vitious wife: who creates abroad dishonour, at home discontent to him. The best man, thus plagued shall hardly avoid one of these imputations, either that he is unworthy of a good one, because he makes her no better; or unhappy, because she is no better: the one is his sinne, the other his shame, both his sorrow. She is neither comfort to him at home, because he is an eie-witnesse of what he would not, nor abroad, being forced to stop his nose at the ill favour of her vices, as *Abigail* at *Nabals* churlishnesse. Neither can hee be, but as the body sitting upon a rolling stone, which is never at rest but alway in conflict with himselfe, with wrath and despaire; yet there is no way to bee rid of such, either in the getting, or having, except God shew a man favour, that a man fall not into her hands. So much for information. But from this another use arifes.

And thats admonition to good wives and happy husbands, thus much : To the good wife, this, if God have thus graced thee, enjoy it not thy selfe, but set a Crowne upon thine husband, expresse the temper of thy inward vertues, in the amiableness of a loving and sweet carriage. Forget it not even in affliction, utter it even in the midst of bodily weakness: Let thy pleasing influence breake through all opposition and sorrowes, as the Sunne breakes through the thick mist, or darke cloudes, yea although eclipsed in part, yet shine in part, and let a glimmering appeare; remember, thou art a true friend, made for the day of adversity; it is not so thankeworthy for thee, to cheere thine husband, when he can cheere thee, or himselfe without thee while the day of prosperity lasts; but then to play the sweet orator, and to make him merry, when all other comforts have forsaken him, in the sad season of sickness, of sorrow; this is better then all musique and melody. Every base bird ( while summer lasts ) will chirp and chitter: But to sing upon the bare bow, or thorne bush, when the leaves are gone, and the cold winter approacheth, this argues a wife truly gracefull, truly amiable and cheerfull, and ( next to the Soules peace with God ) is the greatest content under the Sunne. I exhort no woman to play the hypocrite ( neither indeed can gracefulness be long acted by any apish imitator. ) But, I entreat her, whom God hath thus graced, to understand the use she serves for, not concealing her selfe, but to the uttermost to apply her selfe, to the comfort of her husband. And for himselfe, this I say, If God hath thus honored thee with such a wife, understand ( oh man ) thine owne happiness, and digest it seriously, with thanks to him, who hath framed her so, and brought her so framed, into thy bosome! Let her finde by good experience, there is no love lost; but, let thy heart rest in her and trust to her; seale her a bond of thy sure and faithfull respect, againe, and let her see, she hath not a wearisome *Nabal* to do with, who cannot value that which is pretious in her at a due rate. Set her as a signet on thy right hand, and let her be neerer thine heart, then thy costliest jewel. Let it not be enough that thou canst love one,

*Admonition.*  
Gracefull  
wives must ex-  
pound to  
their hus-  
bands.

Husbands that  
are happy in  
the grace of  
their wives,  
must returne  
the like.

who hath honoured thee, more then all thy wealth, or birth could doe, but, procure her honour in all places, and suffer none to eclipse her worth. Give her of the worke of her hands, and let her workes praise her in the gates. And, so much bee spoken for the use of this third Branch, and so, touching the meane, to preserve the honour of Marriage, by the duties which concerne each party in severall.

Generall uses  
of the whole  
treatise.

And thus, having at last absolved this Taske which I undertooke, to wit, to shew, how Matrimoniall honor may both bee purchased and preserved entire, *viz:* first by a wise Entrance marrying in the Lord, and aptly in the Lord; as also by wise watching to the Duties, both of common nature, reaching to them both; and in speciall, pertaining to either; let mee conclude the whole treatise with an item to both sorts: First, all ye, that are apt, religious, joint worshippers of God, who love each other, are chaste, and consenting in the generall: also who in speciall, are understanding, provident, respective husbands, subject, helpfull, gracefull wives: Let me say this unto you both, I doubt not, but in the reading of my former treatise, you willingly heare of other unhappy couples; your selves better married: But, which of you in thus reading looke up to God, or acknowledge such a blessing, with due thankfullnes? Which of you do but suppose, (as it is not amisse to suppose, what might have bin or what may bee) or say within your selves, If the Lord had not provided better for some of us, then we deserved, then we desired, given us good companions, before ever we knew what the misery of bad, or the worth of good ones meant: yea, if he had not bene better to us most unworthie, then he hath bene to more worthie then our selves, (whom he saw fitter to beare, to profit by the crosse, then our selves were) oh, what had become of us? Oh! *Nabals, Lamecs, Zippora's, Jebazels*, had swallowed up our soues, spirits, peace, welfare, christ and all! The continuall vexations of bad heads, daily dropping of bad wives had oppressed us! Alas? And why hath the Lord done this? Surely not for any good hee saw, or foresaw in us, but because he knew how unmeet we were to honor him, under such a chaine!

I.  
Reprooffe and  
Admonition  
to good Cou-  
ples.

Branch I.

Look out and  
compare your  
lot with  
others.

Why



Why then, do wee not more magnify his providence, and wonder at his love, who hath so guarded us! There being so few apt couples in the world, that our lot should bee to light upon no unapter; there being so many bad ones, that wee should light upon no worser? Is not this mercy? Was it a golden blessing at first, in our owne sense and confession, and is it become a leaden one now, after, ten, twenty, thirty, yea forty yeeres experience? Doe rich Pearles fall in price? Could such mercie be better spared now then it might thirty yeeres agoe? Have we had the stock of good marriage now 20. yeeres, and come far shorter in the Tribute of praise, thanks, and fruit, then when we first entred? There be 4. ages of each marriage, through the sin of the married, the first goldē, the next silver, the third brasie, the last yron! At first couples begin with precious affectiōs to God, to each other, join much in duty, cleave closely each to other, mutually excite each other to zeale & good works, and pay their vowes: well then, nextly Gods part weakens and decays, and they hold mutuall marriage-love hardly. Then thirdly both Gods part and their owne faile too, and they waxe fullsome, and formall in both: But lastly, and before they die, the Devill will faile of his will but he will make them both, loose, carnall, profane and scandalous! consider this! how many Marriages of great hope and solemniy, have by these Declensions proved starke naught at last, when indeed they should have proved best, and by degrees come to perfection. Let it bee a sad Item to such as enter well, to beware, lest they trust too much to their owne wisdom and strength, which will lay them in the dirt, ere they be aware.

Againe, how little do wee condole the unhappines of mismatcht couples? Yea even *Christians*, better then our selves? Rather readie to disdayne and scorne them, then to condole and pity them? As those two *Aaron* and *Miriam*, fell a cavilling at *Moses* for his *Ethiopian* wife? Why? Had he not sorrow enough before? Was this to mourne with him, or rather to adde more burden therto? Was it not from God? And were they to quarrel at it? Even so it fareth with many. That which should provok tēdernesse, love, fellow-feeling &

2.  
Condole the unhappines of others.

compassion in men rather causeth disdain, indignation, alienating and estrangement of heart, & deserting of fellowship! Why I pray? Do they stoop under their burden so deeply, that they are oft ashamed to complaine, and dost thou trample upon them? Dost thou judge them afflicted of God, and humbled for sin? Knowing thy wisdom and choice was no whit better? Thy successe only was happier in providence? No: but as thy selfe in the like affliction wouldst be handled, so deale thou! Bear their burden, associate their persons, use all meanes to reëconcile their spirits, to compound their differences, to reduce them to mediocrity and indifference of aff. ctions! many couples had proved happier, if even such as were neerest them had not rather made them objects of abhorring, then of compassion! A great sin! and meane to aggravate, yea exasperate those feedes of evill, which disproportion at the first was like to kindle too much! Pray, pray rather for mercie, and strength to guide, and carry them through! For how hardly couldst thou digest those morsells once, which must bee their daily diet? Wilt thou eate thy sweet bits alone, and so little with them to such as want them wholly! Once a man enjoying sweet marriage, thought seriously of another friend, that never married: aviling himself as base in respect of him that seemed to be above the need of that which himselfe could neither well want, nor thankfully improve! How much more shouldst thou then pray for such as would faine enjoy, that which no creature can help them withall?

R. R. of I. K.

3.  
And bee hum-  
bled.

Moreover, if, not our worth, but rather our weaknes hath moved the Lord to shew us this mercy, how doth the sense of God, in such, as although but ill married, yet do walke more wisely, under that crosse, and do grow daily, more humble and wary, and purge out much drosse out of themselves which perhaps the blessings of God purge not out of us, but rather make us sleep securely in the love of them? As pride, hipocrisie, selflove and sensuality? what if we whose portion is better, do yet make a slighter matter of it, and turne it into wantonnes? How just were it with God, to bereave us of  
our

our sweet companions, leaving us to passe the rest of our daies, either in solitarinesse with snares ( so that we should bring our gray heads to the graves with dishonor, ( as many have done ) or in marriage more sad and sorrowfull the latter part of our life, then ever it was comfortable in the former part thereof? Could we well brooke such sawce, and sower hearbs? yet fit for such as have eaten our former dainties with such unthankfulnesse? verily, the experience I have had of second or third matches which have betided some husbands have made mee to thinke of our Saviours words to *Peter*, when thou wert young, thou girdedst thy selfe, and went at thy pleasure: But when thou art old, another shall bind thee and lead thee whither thou wouldest not! Surely when thou art old its ill ending, it were better beginning with it in thy youth, if God would! Yet so it is, many have beene faine to hang up the harpes of their youth, upon the willowes of sad marriage in old age, and sing, this new life requires other manners, other abearing: before, I was carried upon Eagles wings, now I must shift for my selfe: my battels were once wont to bee fought to my hand, but now, I must knowe warre, and fight my own. Now I am tried indeed, what is in my heart, what patience, what selfe-deniall is in it, yea my best wits to please, to conceale what I cannot amend, and all too little! Doe you wonder? Who should have told you, that a good wife was worth the thanks while you had her? Or that she was any better jewell, then you thought you deserved, till she was taken away? If nothing, but wanting can convince your folly, why should not medicine cure your maladie.

To end this former branch. If your selves have sped well in a businesse of such hazard, why doe you not guide others by your experience to make a good choice? you will say, marriage makings are thanklesse offices! I grant it, that if all I have premised be true, I thinke some may con them small thanke, who have holpen them to their marriages: But, as hard as the world goes, and although all hopes must rest upon prooffe, yet by your leave, some may give a shrewder  
 4. Guide others to good choice.  
 guesse

2. King. 7.

guesse then others, and say more touching aptnesse or unaptnesse : howsoever, I say to you as those Lepers, having stored themselves with victualls and booty : wee doe not well to suffer our brethren to starve ! And although the best care may miscarry : yet the care is in no fault, but rather much worfe it must bee, where Counsellors are wanting.

Branch 4.  
Exhortation  
to live, love,  
and leave.

Secondly, I say to all such good couples, be wise : live, love, and leave. What hath a man of all his sore labours, under the Sunne ? or what profits it, to spend our life in needlesse toile and vexation ? Live first, in the joyfull improvement of all those graces and blessings, wherewith God hath endowed you. Take and mutually possesse each others vertues ; grow by the helpe of others more inward, holy, usefull in the communion of Saints. Let your streames flow to others, enjoy not all to your selves. Love secondly : endeere your hearts in each other mutually : Suffer not Satan to come betweene barke and tree, and through a satiety of Blessings, to turne all to wearinesse and fulfomenesse : to grow estranged in your affections : yea, ready to take pritches at each other, forgetting Gods love to you both : If some had those advantages we have (should you say, of consent and peace) oh ! what a close walking with God would it produce, without separation, whereas we vanish ? how would they settle religion, and government of family, which they would and cannot, wee might, and will not ? Leave lastly, each other, willingly and contentedly, when God shall determine your short pilgrimage ; which will so much the easilier be, if you have lived and loved before ! the parting will be bitter however : yet much worfe, if all be to bee done at death : Sweeter will the parting be, upon experience of former marriage improvements ; then upon guilt of remediless errors ! But I say, the time is short, use the world, as if you used it not, buy as if you bought not, marry as if you married not ; doe all moderately : knocke off before, unloose in season : There hath beene a time of embracing, there must come another far from it. By that rejoicing you have had in Christ, die daily ; and tell each it other  
in

1 Cor. 7. 21.

Eccles. 2. 5.

in your best rejoicing : I bid you not do as heathens , set a scul before you on your marriag day : with a Motto: What I have bin, thou art: and, what I am thou shalt be ! But know, marriage happines is but the liberty of a prison. Squeez it not too hard , lest you force blood : use it slightly and it will comfort you. Say not its good being here, build not Tabernacles, *Math. 17. 4.* Let not death knocke unawares; Its pity, a man should be in love with shells on the shore , as to forget the ship , and be swept away: or love the husband here , forgetting Christ : a carnall relation , renouncing an eternall !

This point also, (to conclude all) is instruction, to shadow out the priviledge of them who are united to Christ by the marriage of faith and the spirit. Its a mystery, as *Paul* calles it. And, as sometimes he teaches married persons their duties by the mutuall union of Christ and the Church : so also, another while he describes the true union and Amity of Christ and the sponse, by the samenes of flesh, which marriage causeth betweene husband and wife. A word or two of both : and first how Christ and his sponse meet. For , looke how *Eliezer* was a spokesiman between *Isaac* and *Rebecca* , to draw her into a marriage knot with him : and as he carried the Bracelets and tokens sent in *Isaac's* name, to allure her to him: also declared the abundant wealth of *Abraham*, in cattel, gold and jewells, all to bestow upon his onely son *Isaac*: that so the richnesse and content fulnesse of the match might perswade *Rebecca*: So doth the Lord by his spokesmen the Messengers, reveale to his Church by his spirit, all his wealth and Treasures of wisedome and knowledge: all put into the flesh of the Lord *Iesus* , and tells her *1. Cor. 1.* all the goods which he hath give us in him: that he may therby surprisè her heart, and gaine her to be his; he sets out his son from head to foote in all amiableness of person and graces, that his eyes and looks might wound her, and steale her heart away from trash and toyes of the world.

It is he who not only so, but where as he found her unapt for himself, an Amorite, an Hittite, in her blood, a base Captive: he shaves off her hayre, pares her nails, washes her, and

Use 3.

Instruction.

Marriage is a shadow of that spirituall unō of Christ and the Church.

I.

In their meetings and marriage.

makes her cleane : he bestowes her dowry upon her, (not as men upon their wyves) for they looke for it from them, thinking them little without it : he discovers the miserable, desolate, and forlorne life of her wofull vriginity, wherein as an orphan, she lay open to all enemyes, all wrongs and injuries: convinces her, that her support and welfare is meerly from himselfe : Nay tells her that shee was engaged before to a most cursed husband, who would have undone her : he undertakes to stab him, and to make her way cleer, for the marriage of himselfe, the old contract being dissolved : He becomes an earnest suter, an hot lover of hers, and refuses no patience, to winne her : even till his locks be full of the dew of the night : All to make her his owne, his only one : that having renounced (not only base qualities, but) her own fathers house, her selfe, her name, and all her owne happinesse, he may be happy in her, and she in him alone, (for he can endure no corryvall) and so be married without any feare of ever being divorced. He causesher heart, by this Attractive, and these cords of a man, to resolve upon the match : Shee then enclines to him, shee can say neither more nor lesse save that it is from the Lord ; she begins to chide herselfe for her so long ignorance of his worth, unacquaintance with his excellencies : little enquiring after such a person : now he needs no arguments, for shee cannot pardon her selfe, that she knew him no sooner, she casts off all her colors and covers of shame, and resignes up her selfe fully, freely and for ever to be his: abhorring her selfe, and wondring that such a person can love such a sorry spouse, she compts all others as dung, they all stinke unto her in comparison of him alone: and therefore consents to his motion, beleeving shee shall find no other of him, then she hath apprehended him to bee.

This touching the meeting.

2.  
Their mutual  
Converse.

What Christ is  
to the Church

And upon this her consent Christ and his spouse live and love together: for Christ takes her to himselfe, from that day forward, even home to himselfe, and shewes her his dwelling, making her glad in the tents of her mother, as *Isaac* did *Rebecca* in *Sara's* tent: he marries her to himselfe in righteousness, compassion, saythfulnes and love : he puts a robe  
about

about her, and a ring upon her hand, a tyre upon her head, the fat calfe, makes her a roiall feast, of all fat things, of returned wines; even his Sacraments: he endowes her with all he hath, takes her both for better, to rejoyce in her graces: and for the worser to cover all her infirmities, to make a great praise of her poorest vertues, judging her by them, and not the other: undertaks for all her debits: none may sue her, but in his name, who answers all suits & quarels: gives her himself, his heart and love, and all which is meet for her for need and comfort, for this life and a better, for why? She is his *Hephzibah*, and *Benlab*: In all her sicknesses, he assists and stands by her, he is afflicted, in all her afflictions, & his right hand saves, sustains and redeems her: Charges the daughters that they wake her not till she please, and his love is her banner and defence: And let none touch his beloved, for he toucheth the Apple of his eye: no wrong she receives of any, but he makes it good an hundred fold, till shee be past all danger.

And suitable (in measure) is the spouses carriage towards Christ, (if shee bee not degenerate: Shee againe most deerly loves him, shee is in all things helpfull to him to his glory, to his contents, even as a wife of his desires: Shee is reverently and meekly subject to him, under all his commands, with most loiall awe, and yet with delight as under an easie yoke; is most tender of his welfare, yea is glad, and thinkes not her selfe too good to wash the feet of his poorest servants: if her goodnesse cannot reach to him, she reaches it to his children, whom (in his absence) she nourishes, solaces her selfe in, beholds him in them, visits, clothes, and releeves them in their needs; thinking them happy who may stand as servants in his presence: shee thinkes her selfe more happy in him, then if married to the greatest potentate upon earth: The spokesmen who treated with her about this marriage, are pretious in her eyes, yea their feet are beautifull to her, for the glad tidings they brought her: Shee compts no labor too much, no cost too deer for him: Even the costliest oyntment is not good enough for his feet. The reproaches of them that upbraid him, goe into the bowells of her belly, and

What shee is to him.

dart to her heart : she walkes not only not rebelliously, and  
 ner reire with an the gifts of the spirit, humility, wisdom  
 and sweet tendernes of spirit, yea the spirit of grace is in her  
 lips, that in all her behavior and converse shee may walke in  
 and out gracefully and amially in his sight, in al long suffering  
 and welpleasing : shee is faithfull to him in all his secrets,  
 keeps his counsell : Dares not prostitute her selfe to any, not  
 only lusts, but even liberties, or companies which shee  
 thinkes may bee distastfull to him, yea but suspicious : The  
 tokens he sends her, as pledges of his favor, are most deere  
 unto her. She seeks no private welfare of her owne besides  
 his: She distrusts not his provision, but trusts him confidently,  
 knowing shee shall not want : denies her selfe for his sake,  
 & rejoices that by this, her loyall heart may be tried: Thinkes  
 never the worse of him, because she suffers for him, but rather  
 the more he costs her, the deerer he is to her : No husband of  
 other women can staine hers, for hers is above all, the cheef of  
 tenthousand; the fashions, garish & whorish attires, paintings  
 and spangles of harlots come not about her neck, nor wrest:  
 But shee frames her selfe to his contents, in all chastity shee  
 knowes his voice, but abhorres a strangers : Nothing grieves  
 her, but his absence : All her longings, desires, and teares, are,  
 that she might be with him, where nothing may ever divide  
 her from him !

Let it teach us in the midst of our marriage contents to  
 raise up our affections to the joy of this spirituall union: and  
 in the midst of our discontents here, to make supply with the  
 happines of this !

Conclusion of  
 the Treatise.

And this may serve for these two generall uses also, be-  
 longing to the whole discourse : In a word therefore, to con-  
 clude all; If that, which I have at large sayde about Marriage  
 duties, seeme to discourage any weake ones, as if their oile  
 and meale could not reach out so farre; they shall never at-  
 tayne to this measure; I will not answer them as once a  
 Poët answerd one that asked him, why hee alway brought  
 in women as very vertuous, alway commending them: but  
 another presented them (on the stage) as vitious, alway tra-  
 ducing



ducing them: Oh saith he, I present them as I would have them, as they should bee: but he brings them in as they are commonly. So I might say, my discourse doth not presuppose eyther all husbands or wyves as they are, but as they should bee. Ayme at it as a marke: But I will answer as a learned heathen in his Epistle to his friend speakes, when he had received a very short letter from him, I have read over thy very short letter very often, and so often, that I have made it a very long one. So here: My large discourse may dismay some for comming so short of practiee as they doe: Befeech the Lord therefore to behold thy defects with a mercifull eye, to read the short lines of thy obedience often over in the glasse and perspective of the Lord Iesus: and so, by his large interpreting, and much looking upon thine honest endeavour, it shalbe esteemed as full and large. God helpe! Our discourses of these matters, are far larger, then the practice of the most is: Our selves who write and ours, are poore, and unsutable to our Rules! Howbeit, not contrary, not wilfully opposite! & where there is but endeavor, God will accept. Give Lord power to do as thou directest, and command what thou wilt! Speake and spare not upon these termes: for thy servants, handmayds, (morrning for their deafe eares, and dead herts) desire to hearken and to obey. Looke not at what is ours, its vile! but at that which is thine in us, which is pretitious! In which happy desire, I conclude the Treatise.

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*The End of the Treatise.*

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# THE APPENDIX

to the treatise : Discovering the  
just vengeance of God upon all  
uncleane ones, especially Defilers  
of Marriage.

Hebr. 13.5.

*But, Whooremongers and Adulterers,  
God will judge.*

**T**was no part of my Purpose, (good Reader) to have used this text any further, than as I have already treated upon it. The occasion of adding this Discourse upon the latter part, was the private request of a friend to utter my mind unto him, and to satisfie his spirit, touching the haynousnes of uncleannes: whereof he desired his soule might throughly be convinced, (as blessed bee God it was, through mercy concurring both with this, and other helps used to that purpose:) which service I considering seriously of, tooke the latter part of my Text: as a ground of my project: even then, purposing (since God brought it by that occasion to hand,) to annexe it to my marriage

Preamble to  
the Appendix:  
Why the latter  
part of  
this Text is  
handled.

riage

riage. Treatise: as foreseeing, not only it would satisfy some to have the equall handling of both members of the Text: but that it might not be impertinent, as a spurre, to helpe the Application of the former treatise; and as a dissuasive to as many in this debauched age, (who shall haply come to the reading of it) if they bee not imperwasible, and hardned in the sinne, to weigh well their Estate, and repent: That so God speaking peace to them, they may no more return to folly. In which hope, I begin.

Doctr. 2.  
Explicat.

God deales  
wite his owne  
by Iudgements

Heb. 12. ult.

Nah. 1. 3.

The wordes (as you see) are, *But whoore-mongers, and adulterers, God will judge.* Which addition, and denunciation fitly attends the wordes going before. I have opened the words in the beginning: all comes to this effect: God will blesse them that honor marriage, but such as violate and defile it, by what means soever, God will judge them. The course may seeme strange (perhaps) which here God takes, speaking to his church, so to threaten, and, to worke rather by downe right stroakes, then by oile and promises of love, to allure to Obedience. But even our God, (marke the word: he sayth not the wicked mans revenging God, but even our God,) is a consuming fire. And our God sees it meet, even to appeare to his owne sometymes in this hieu, and in bloody colors when their spirits grow base, and sensuall: as this sin of Uncleannes of all other, infatuates the spirit most, and makes it insensible of commands, except the Lord should take up weapons, and flash hell fire in mens faces. That stupor of spirit wherewith *David* was led a whole yeere together, after he had committed this sin, notwithstanding it were accompanied with such killing circumstances, as to make a man drunk, and to murder him, because he would not cover the sin: these might alone have wounded him to death, if the sinfull sweetnes of it, had not bewitcht him so deeply: and the like we see in *Sampson* with *Delila*: and we know how terribly God threakens both and pursues them. *Elija* himselve, if stout, must have thunders and lightnings: *Jonah* must have a tempest mingling heaven and sea in one, and the jawes of a whale to gape for him, *Iob* must have affrightings by *Leviathan* and *Behemoth*: and *Nahum* and *Habbakuk* must

must present God to the hard hearted Jews, in jealous wrath, fierce rending the rockes: in such a voice as makes the lips to quiver, the bones to be blasted with rottenness; and all too little: who is a God, like to our God, (saith *Mica* sweetly) who passeth by the sins of his remnant? But if all should use such pleasing wordes, cursed flesh would say, That God is like themselves. There is use of sweetnes, when the heart is wounded with sin and slayted with feares; But rare is the man who is alway fitte to feed upon such honey without surfet. Too propense is, not onely a base heart of the godlesse, but the baser part of a Godly heart to turne grace into wantonnes. There is a slave within us which must have a whip, although the free borne be drawne by love. Each must have her diet: the one, lest it grow too ranke of Presumption, the other lest it be overwhelmed with Despaire. The Apostle *Paul* mixes threats and promises, to the choicest whom he writes unto. For this cause, comes the wrath of God upon the children of disobedience? Be not deceived, No whoremongers, Adulterers, &c. shall inherit the Kingdome of heaven. And such were ye! why addes he this? To shew us that even Gods people had need to be put in minde, what they were, what they have still a disposition to, to keepe them thereby in some awe. So againe, let no man defraude his brother, for the Lord is the Avenger of all such. Many other such places there are. All to shew us, that God must sometime whip us to duty, and gaste us from evill, as well as entise and draw us to or fro. Therefore, even so he urgeth these Hebrews to Chastity, saying, Whoremongers and Adulterers God will judge.

The sin of adulterie then is hence concluded to bee a great one. But here, some may object that charge of God to *Hosea* the Prophet: bidding him to take to himselfe a fornicatresse to wife, and so defile himselfe by getting children by her. But I answer, it was onely done in vision, and in protestation before the Israelits. If was onely typical and parabolical: neither agreeing to the Lord who charged, nor the Prophet who obeyed: By the Prophets assuming to himselfe such a person, in Gods steed, he would teach the Jewes how woful

*Nahum. 1. 3.*  
*Habac. 3. 19.*  
*Mica. 7. ult.*

The godly have a slav. part in them and a free.

*1. Cor. 6. 10. 11*

*Eph. 5. 6.*

*1. Thess. 4. 6.*

Adultery a great sin. Object.

*Answer.*

dultery they were guilty of, in forsaking God for Idolls. The libertie taken by the Patriarkes in the point of many wives and concubines, was for a time, in the first furnishing of the Church with posterity. Else, from the beginning (as *Malach.* 2. speaks) it was not so. Nay this Command against pollution, hath herein a peculiar restraint from some other: that whereas in some cases, it was lawfull to take the goods of Egyptians from them by dispensation; in this no such is granted, it being in no case or respect lawfull to commit uncleannes, no more then murder.

And we see this point verified in Scripture at large. Reade these places, *Levit.* 20. 10. *Deuter.* 21. 22. for temporal plagues and for eternall to all sorts of impure ones, *Rom.* 1. 29. 32. *1. Cor.* 6. 9, 10. *Galat.* 5. 19, 20. *1. Tim.* 1. 9, 10. yea the greatest delinquents in these kindes, even Kings and great persons, are not spared, as appears *2. Sam.* 12. 7. *Matth.* 14. 4. yea even such as have attempted it ignorantly, as *Abimelec*; *Gen.* 20. 3. yea Priests *1. Sam.* 2. 22, 23. all sorts, *Numb.* 25. 1. *Ierem.* 5. 7. *Iudg.* 20. 4. The which have their several judgments there applyed. And more of the read, as of the old world, *Gen.* 6. 1. 2. the Sodomites, *Gen.* 19. The sin of self pollution (which I wish may be observed well) that of *Er* and *Onan*, *Gen.* 38. 9. *Shechem*, *Gen.* 34. 25. All summed up by the Apostle, *Col.* 1. Mortify your earthly members, fornication, uncleannes, effeminate-nesse, unnaturall lust: for which the wrath of God commeth upon disobedient men.

*Dott.*  
God will have  
all uncleannes  
layd open in  
her colors, as  
odious-

The point to be treated of, is, That God would have all sorts of uncleannes so layd open in their colours, that there might appeare as they all are, odious and terrible! But, what odious colors are here? I answer, Here is one terrible one, which imports all the rest. That which God himselfe will in person appeare against, and sit upon the judgment seate to enquire of, that must be a terrible crime; But God himselfe, (not his Deputies only, for all men are lyars) will in person sit to judge it. Kings (we know) and Princes, come not ordinarily to the Starre chamber or to the Kings Bench in person, for slight crimes, but remarkable and notorious. When King *Henry* the 8. to please that bloody Tyger *Gardiner*, came in person

person to sit upon that holy man and meeke lambe of Iesus Christ, *John Lambert*, how terrible was his appearance; and how frowning a brow cast he upon that innocent Martyr? What then is the brow of that God, that must sit upon King *Henry* himselfe? Only the difference is, Princes make a long and deep inquisition of matters, either really, or for shew, to boult out the truth; But, the Lord proceeds *ex officio vero*, he needs no Informers, no Evidence, but is witness, Accuser, Iudge and all in one, because he knowes all without enquiry. A short count shall he make upon the earth; how much more upon this or that man, and his crimes? By name he will bee a swift witness against the Adulterer, as *Malachi* speaks; And where the delinquent is his owne Accuser, what need long processe of law? Such is the conscience of each sinner, and of this by name! The Iudge then, comming in person making a swift worke of it, and having the sinner himselfe arraigned by his owne conscience, must needs set a terrible face upon the sin of uncleannes.

Ere I go any further, since I wrap all uncleannes up in one bundle of wrath, I foresee that in this loose and lascivious age, many will taxe mee for speaking so indistinctlie of all sorts in this kind, fornicators and adulterers; for the former of these had at the writing of this text, have still, and will have their patrones, not Papists only, but Protestants, to a-leniate and qualifie them as lesse sinners, if not to bolster them as none. And surelie, in vaine do I urge Gods judgments upon that which is no sin: therefore observe; first for heathens, who (as *Hierom* saith) only condemned adultery, suffering youthes and maydes to defile themselves without restraint, as if not will, but worth made the sin, I say with him, Christs law is one, and Cefars another. Alas, that weake Relique of light which was in Heathens, was soone overshadowed: It caused the Apostles to forbid the converted Gentiles, the sin of fornication, and Idolls, as equally promiscuous among them. Their very Lawgivers permitted it as lawfull, and therefore *St. Peter* saith, That they wondred at the Christians, that they ran not with them into the same confusion of uncleannes. And no wonder if Pagans thought thus, when

Digression,  
shewing that  
fornication is  
a great sin,

Ag. 15;

1. Pet. 4. 34;

Papists openly write thus. For, not to speake of their most uncleane Casuists who by their base particularising of the circumstances of filthines, noisome to all chaste eares, do shew themselves what tribe they are of ) one of them expressly writes thus: He is no heretique, that saith, Fornication is no mortall sin, because there it no Text of Scrip. that saith so. No is? What meanes that then of *Paul*, *Colloss. 3. 5.* are not the wordes plaine, that wrath comes upon men for this? Other Papists adde, That light of Nature condemnes it not; and indeed, in such as themselves who by custome have lasht out their eye, its true, but not else? And their Canonists write likewise.

But let these masters of misrule go: let us attend what the God of Order speakes in his word, of which partly I have spoken in the prooffe of the doctrine: adde therto that *Dent. 17. 18.* *1. Cor. 6. 18.* Doubtlesse they who drive out the spirit out of their soules and dodies, sin mortally. So do they who shall burne in the lake of brimstone. *Revel. 21. 8.* The Fathers are all of this minde. *Chrysostome*, so oft as thou hast playd the fornicator, thou hast damned thy selfe. He also tells us the law of Nature, and conscience doth evince it; we need not be taught what evill, incontinencie is and fornication; for we know it from the beginning, I doe not much desire to loade my reader with quotations save in cases controversall, to put all out of doubt. And the same Father, Lo (saith he) *Paul* saith not Absteyne from fornication, but fly from it. Another of the Fathers makes a Beadroll of the Reproaches of fornicators, A fornicator is a filthy ignominious slave of sin, in whom the Devill doth knead in and imprint his loathsomnes: He is to be eschewed in the house, to be abhorred in meetings, he is the reproach of such as come neere him, the opprobry of his enemies, the shame of kindred, the Execration of Neighbors, the sorrow of parents, &c. If he offer to marry, al reject him. So it was the, but now its no matter, so he have land or mony. So another, whoredome and fornication, are not counted among common sins. And *Cyprian*, That fornication, is a great sin, *Paul* shewes to the Corinth. He names that Text, All other sin is out of the body. To conclude

Gregory

Homil. 22. in  
2. ad Corinth.

Homil. 12. ad  
popul. Antioch

In 1. ad Corin.  
homil 1. 18.

Gregor. Nis-  
sen. in 1. ad  
Corinth.

Tertull de  
pudicit. cap. 1.



*Gregory* (a Pope himselfe) single persons must be warned, that they mixe not themselves with harlots. Endlesse it were to mention the rest.

And is there not great reason? How wofull a mischeefe doth it reach to? For the bastards begot by such vagrant lust, are wholly neglected, in point of Education, wanting the care of a father, and the cohabitation of parents, and so both an accursed posterity is begotten, and beggery encreased. Vagrant lust being justly plagued with a vagabond posterity. But the maine reason is taken from another ground. True it is, that the fornicator sins against his owne bodie, the bastard he begets (an innocent patient, necessarily miserable) the Commonwealth and society: all bands of honesty: but especially he sins against that everlasting decree of the 7. commande of a most holy and pure God. And so much by the way for this point.

But (it wilbe said) how may this wrath and Iustice of God against these whoremongers appeare? Answer. By a particular induction of those punishments which he hath inflicted upon all uncleane ones? Which by and by I shall number up: but in the meane tyme, let mee not forget to premise some Reasons, why the Lord strives to put so odious an outside upon this sin of uncleannes: and these reasons, I desire may be marked for the whetting up of the Readers edge, upon the matter ensuing. I wilbe short in all, remembering that I am now onely adding a little to the former Argument. First then this sin is a very neer, naturall, and familiar corruption, to our nature, and as much nourisht and cherisht as any one, a true *Ruben*, the eldest child of old *Adams* strength, bearing name of the Mother, which is called in generall lust or concupiscence. Heathens esteeme those vertues which carry the name of the kind, to be eminent ones: as fortitude because its called vertue, its to be supposed to be Eminent, and to have most of the kind of good in it. So hath uncleannes the name, and most of the kind, because its called lust eminently. The Mother and Daughter are bawdes mutually to each other. Now then, the Lord seeing how hardly those evils are shamed, and abhorred, which lye so neer our heart, and are so fomented by

*Reason why.*

*Quest.*  
*Answer.*

*Reason 1.*  
Uncleannesse  
is a very neer,  
naturall Cor-  
ruption.

the influence of continuall corruption as the streame by her spring : seeing that this sinne is bred, and sleepest in our bosome, as our sonne : doth so much the more set himselfe to deface, and make it odious. As a father, beholding some more naturall evill, lurking in the spirit of his childe, pride, drunkenesse, doth all hee can, to unmaske it, to discover that blindfolding selflove which maintained it, and doth all hee can to bring it out of conceit with him, and make him loath it.

*Reas. 2.* Secondly, men are marveilously given, (although they do see and grant it to be evill) yet to blanch it over, and make it as none, or very small; by their slighting, and extenuating of it. So much the more doth the Lord strive to point it out in lively colours, and to aggravate it: The heathens (such as all were, to whom *Paul* directs his Epistles) had, by ill custome so far dash't out that dimme twilight of conscience left in them, that they deemed this sin, among others, a meere naturall, necessary appetite, and (in a manner) made as common of it, as of eating and drinking: In so much, that in that Epistle to the Corinthians, *Paul* hath much adoe to perswade them to see any shame in it. Nay, (that they might adde drunkenesse to thirst) lo, they began to make the more bold with God in this kinde, under pretended priviledge by the Gospell, as if Christ had come to proclaime liberty to all petty sinnes, for opposition to which unfavory basenesse, the Apostle is faine to alledge the wrath of God against it; even upon them who were his peculiar people the Iewes. The more wee slight sinne, the more is God faine to cast us in teeth, and upbraid us with it.

*Reas. 3.* Thirdly, although we should come so farre, as in words to confesse it a sinne, yet the sensuality of our spirit, and the tickling pleasure of the flesh (being as the belly which hath no eares) inflaming and bolstring up it selfe by the lewd generall practice of base times, and the baites and objects of uncleannesse in every corner, spread as snares by Satan: is very propense, is very apt to forget that face thereof, which in the glasse of a royall law and the terror thereof, were presented unto us: Our carnall affections (I say) are so apt

to take fire ( as dry gunpowder ) and to flash up, that they doe bribe our judgements dangerously, from a convinced perswasion of the loathsomnesse of it. And the divell is never farre off: but presents this butter in so Lordly a dish, that the soule spies not the hammer and naile in his hand, till hee have driven it into the temples. Who should have perswaded *David*, or *Samson*, that those amiable objects and delights of their eies, were so bainefull and odious, as they found them? Saint *Jude* tells us, that those Idoll teachers, Jude. 10. were so defiled with the flesh, that they bare downe their conscience in that which they knew to bee evill: and like sensuall brute beasts, powred out themselves to their lust with greedinesse. Such a charming Syren there is in the soule, by this sinne, lulling it a sleepe as upon *Dalilas* knees, lest it should admit a thorough convincement thereof. The dead flesh then of this soare being so great, the corrasive had need bee sinarty which should eate it out.

Fourthly, no sinne is so ready to hide it selfe under cloakes and excuses, as this: none so fruitfull in devising shifis and tricks that it might not bee discovered; or evasions that it might not be punished. Whether we looke at the tricks and inventions, which the committers themselves devise to cover it; yea the many desperate waies which they have to cloake it from the sight of men; or, whether we looke at the covers which the divell hath fitted for these cups; how many waies of commuting, how many wayes of recrimination, and turning the crime upon the accusers, so that they are more snarled then the accused ( for vice is manifold, vertue is simple ) how many waies of overthrowing witnesses, for lacke of narrow testimony? how many commuting, dispensings, and pardonings of this sin ( a very mocking of God, and adling oile to the flame? ) Look into the nature of the sin it selfe, its a worke of darkenesse, and therefore as deepe as hell in the devising of waies to conceale it selfe. *Steidan* hath a story of an adulterous Duke in Germany, who falling in love with his Dutcheses handmaide, and thereof had in deepe jealousy by his wife, devised a course politiquely to imbarque himselfe more deeply into his uncleannesse, and

*Reas. 4.*  
Adultery is ver-  
ry full of co-  
lours and ex-  
cuses to hide  
it selfe under.

to elude his wives suspicion. He sent the harlot to a Castle, (as if hee meant to cast her quite off, appointing a strait watch (as he gave it forth) that she might not be thought to escape, and after some time caused a report to be given forth in the Country that she was deadly sicke (whether of discontent, or other disease:) after this had a while possessed his Dutchesse, he caused it shortly after to be reported, that shee was dead: and lest that might be suspected, hee tooke a solemne course for her entrement; he hired women for the nonce to conduct the corpes, appointed an Image (such was the manner of the buriall) to bee laid above the herse, openly to be seene, which should resemble to the eies of the beholders, the pale and consumed face of his lemman, as shee looked beeing dead: also witnesses hee suborned such as had tended her, to swear it, a solemne funerall and a sermon, with a large dole to the poore; all framed to give demonstration and assurance to the world, and his Dutchesse, of her death, that shee might no more be looked after. But still the harlot lived, prospered in health, still the Duke (pretending other journeis) haunted her company, burning in his lust much the more: who sees not uncleannesse to bee as ingenious as the Poet describes the Parrat when she is hungry, or as the belly, which he calles a Master of Arts? Therefore I say, the Lord deales accordingly with it; That which we commit in secret, the Lord will revenge in the open view of the world, and reveale in the tops of houses (as at the last this Dukes Villany:) And by how much this sinne escapes the judgement of man, the more cunningly, and smoothly, by so much, God sets himselfe to meete with it, the more terrible, That so his method might make it the more hated: for his colours are in graine, layd in oile, and will soone wash out our false paint.

*Reas. 5.*  
 Either for prevention or stopping of mouth.

Fifthly, that either by this discovery the Lord might teach his people, the prevention of this sinne, before hand, rather then they should learne repentance too late; having before polluted themselves (and this he chiefly intends) or else, if (notwithstanding all his waies) men will still try  
 conclu-

conclusions with him, their mouthes may bee stopt, and themselves put to silence, either from ability to excuse the fault, or decline the punishment. They cannot then pretend, that they were the bolder to commit it, because they thought it slight. They cannot (with any forehead) deprecate the punishment of that, which is so confessedly odious.

Sixthly, that those men, who are prone to live by sense in a course of sensuality; might have aswell reall and sensible pulbacks from this sinne, (by Gods abhorring and opposing it) as by the beholding the examples of loose and dissolute offenders; to be tickled, and as it were to stand on thornes, till they be like them. The Lord tries us with ths bitter sweet, that is whether his bitter or the worlds sweet be chiefe with us: if not, yet we shall not have all our will, nor all the sweet of our lust, but with it we shall have some sting and pricke in our flesh, to make vs sit uneasie upon our cushion, especially in this woefull world, degenerated to all licentiousnesse, as in other sinnes, so in this; of uncleannesse; which so overfloweth the bankes of countreys and townes in this declining age, that if examples may prevaile, there shall not want enough to corrupt the bodies, and defile the mannors of the most. Iust it is, that such as defile the ordinances with the scurfe of their owne inventions, should be given over with Papists, to the pollution of their bodies by all kinds of lust; the outward uncleannesse having beene alway a brand of the spirituall. So much for reasons.

Now, I returne where I left, to make fuller answer to that question, how it may appeare that God is such a Iudge of this sinne? I say therefore, if wee shall consider these passages following, it may. First if wee shall consider that the Lord hath not spared to set his owne deere people on the stage for this sin of uncleannesse. Its said that *Joseph* (*Maries* husband) was a just man, and was loth to defame her openly, when he perceived her to be with child, but meant privily to rid his hand of her. But the Lord is not as man, he is a just and jealous God, not sparing to exemplifie and traduce his

Reas. 6.

That sensuality might have strong distempers.

Gods judgments against

Branch 1.

Mar. 1. 19.

Gods deere servants not exempt from his generall judgement.

best servants, that their blurre and penalty might scare all from venturing. A just King will begin with some servant or favorite of his owne, by making him the spectacle of his severity; when he would have all his subjects, put it out of question, that if they transgresse in the like, they shall not go guiltlesse. And, if this bee done in the greene tree, if the fire so easily kinde upon that, what shall be done in the dry? If the very righteous be not free from being stigmatiques in the court of this justice, what shall become of the ungodly and wicked? And, if Iudgment begin at the house of God, what shall be done with the rest, the stubble who are ready to be burned? I say, what then shall become of the common rout of Sodomites, Adulterers, and fornicators? Tremble oh ye uncleane wretches! Do you see *Lot, David, Salomon, Sampson* hollid out from their fellowes for this, and looke you to escape?

1. Pet. 4. 18.

**Branch 2.**

The of-spring  
of the Aulter-  
er excluded  
from the Ta-  
bernacle, ma-  
ny ages.

Deut. 23. 2.

Secondly, see what a judgement appeared upon the bastard of-spring of the Adulterer? It might seeme unjust, that an innocent should be so plagued for the fathers uncleannesse, as to be shut out and cut off from the congregation to the tenth generation. Surely the taint was deepe, and the iron moll cankerfretted, which could so hardly be washt out: what did this argne, but that by so severe a sentence, (not to be expiated by blood, or any other clensing) the Lord would deterre men from such filthinesse? That, if they durst not thus offend, they might tell themselves, they must cut off the fruite of their sin, from ever comming, where God and his people had to doe. Who should dare to be so profane, if yet the heate of his lust would permit him to think seriously, either of the hell which himselve, or the excommunication and blasting curse which his bastarde child should incurre! But, Alas? Its to be feared that these thoughts are the first of those which these last thinke of?

**Branch 3.**

Old Penalty  
of Adultery,  
death without  
remedy.

Thirdly the penalty inflicted upon Adultery, was death without remedie. There were divers sorts of death inflicted upon malefactors by the law; and some learned men question what this death was? The agreed tenet is, that it was stoning, although strangling, and burning were used for some excesses

cesses in this sin, when it came to incest, or the unnaturall sins of sodomy, and bestiality. The theefe was not hanged, but spared by making restitution: (and in single fornication, lesse penalties might be allowed) but in these cases the Lord would allow none; as if the offer of a requitall in such cases were most unseasonable. No, but gave way to the jealousy of the husband, and himselfe admits no pecuniary mult to redeeme that, which jealousy counts to bee above ranome; yea, so terrible a law he ordeynd, for the uncleane harlot, (upon the instance onely of a jealous husband) that if she stood upon her triall, and gaynesayd the accusation, she should be set before the Priest, and there drinke a cursed water, and if she were guilty, shee was found out by the providence of God, and plagued with rotting of her belly and thigh, and so perished: So shee gat nothing by her concealment, for in stead of the peoples stoning, Gods hand seased upon her. And what is this, save Gods comming in person to judge a whore?

Numb. 5. 18.  
19.

Fourthly, what severe judgments hath God executed upon uncleane persons? Let first Scripture, then experience speake; for Scripture, how did the Lord pursue *David*, for his Adultery? First with the rape of *Thamar*, then the murder of *Amnon*, then the treason of *Absalon*, (both whom he should have slaine and taken from the earth) together with his just execution by *Joab*: (the child it selfe conceived in adultery should have beene the first) the open defiling of all his Concubines in the face of the sun, as he had defiled others in secret: The perpetuall unhappinesse of his course all his life to his dying day, never free from sorrow, and even then in the usurpation of *Adonijah*, what godly man ever suffred so in his children, himselfe living to see it, as hee? why should God sit in judgment upon his owne favorite, for this sin, save to scare all to whom this story should come, even to the worlds end? And, what became of *Salomons* glory? Was it not all blasted, by this sin of uncleannesse? Although he lived not to see it, yet what a spectacle of ruine did the Lord make *Rehoboams*? Stripping him of the ten tribes, and of the richest kingdome in his fathers daies, making

Branch 4.  
Severe judgments executed upon Adulterers.

Both in Scripture.

king it the poorest that it had ever bin before? What made *Sampson* of a judge in *Israel*, yea a Giant, a conqueror, to become a foole in *Israel*: a blynde slave to grinde in a mill? Num. 25. 7. 8. save the besotting of himselfe with lust? How dealt God with those *Israelites* at *Peor*? Did he not set his vicegerent *Phinees* on work, to thrust through the cheefe ringleaders, ere he could bee pacified? And when the heate of wrath seem'd to be flaked, did it so vanish? Did not the taile of that plague sweepe away foure and twenty thousand? Could their priviledge of beeing Gods people save them? Where is now thy mouth (as he sayd) who callest adultery, but a tricke of youth? In steed of one cloake which men use to put upon it, of slightnesse; what cloak doth the Lord put upon it? Surely a Cloake bathed in the blood of so many thousand adulterers! was not this enough to drive men from such dalliance? Who might not thenceforth call it by the name of a bloody sin, of a scarlet die? What shall I say of our own experiëce? How many have we heard of, struck dead by the hand of God, taking thē in the act? Not suffering them to go out of the bed of uncleannes, whether hath God come in person to judge such or no?

And in experi-  
ence.

And although many have bin suffred to escape such judgment, yet how many missing the Beare, have met with the Lion? out of the horror of their conscience some dashing their braines against the walls, others stabbd', drown'd, hangd' themselves? To penne out of severall writers who have written Theaters of Gods judgements, the examples of such as God hath plagued, is not my scope! Alas! these bee daies wherein men will rather sit upon God himselfe and scorne him to his face, then tremble at Gods sitting in judgement upon Adulterers. But there be books which doe at large supply us in this kind, if our hearts bee not quite sunke into a senselesnes of them. Even while I was writing this, lest I should want unsought presidents, a reporte came to mine eares of a Black-finish neer Colchester, (whose wound is as it were yet bleeding) who having made a Cheine to hang a woman, that had murdered her husband, fell into such suddaine terrors by Gods hand oppressing his conscience, for his Adulterous life, that he cried out, saying, that he was



as wicked as shee for whom he had made the cheyne; so, that he could not live, till by cutting his own throate, he had made an end of himselfe. So the Lord pulles out some to be spectacles of reproach and detestation to the world, though thousands scape. All are not drag'd out by the hand of God openly as that bawdy Bishop at the Councell of Trent, whom *Sleidan* mentions, who creeping out of his window along the leades to the wife of the next house, was watcht by her husband, and caught in a grinne or snare laid for him in his passage, and there hung by the neck, as a ridiculous object to all the beholders. But, I say, because men object, that thousands scape to some odde persons, whom vengeance intercepts: Tell me, what better portion have they who survive, then the other.

What one sinne hath so manifold markes of wrath upon it, as this, upon the soule, body, or person sinning? as by the sequell may appeare. First for soule, what sinne hath found lesse place for repentance then this? Closenesse, secrecy, shifts, alway attending it, which keepe the heart from all tendernesse, yea defile and disable the soule from repenting, nay the curse of God sealing up that soule to impency: some walking, ten, some twenty, some more yeeres in the guilt hereof, yet with a smothered consciencē; and although they be wounded, yet hardly healed in a kindly manner, but suffering their hearts to rankle inward, and outbidding all ordinances to their destruction? How can it be, but such a sore must break forth all at once with such a forcible outcry, that nothing can still or satisfie it? Secondly, what sinne hath so foule a blemish and dishonour cast upon the name of the committer as this? With what a blot doe wee thinke or speak of *Sampson*, to this day? And how many Divines (though amisse) have deeply questioned *Salomon's* salvation? Touching the outward name, what a blot and infamy do they for ever procure? What an infectious plague hath it proved in the stock of the Adulterer? No space of time hath purged it, it hath beene as the fretting leprosie in the walls, which nothing could heale save pulling downe the whole race and family from the very foundations.

Branch 5.

Mark of  
wrath upon,1.  
Soule.2.  
Name.

*boams* name not being more prodigious, and odious in Israel, then an Adulterers in the Church of God : as if such or such a family had bought the staple of the trade ! So that it is observed that this sinne hath so defiled the blood of some families, that they are no sooner named, but their kind is offensive, scarce any in such families beeing noted to bee chaste ? What a stinck might such cause, and even a taint to a whole Country ? How just were it for God to pull downe the whole houses of such, sticke and stone, no memory of such to bee left behind ? How just were it having first motheaten their name by dishonor, to come upon their persons as a Lyon and teare them in peeces ?

When as men  
have failed,  
God hath  
struck in.

Is not the finger of God here (as they told *Pharaoh*) when men on earth, who should have censured them, suffer these nasty creatures to lurke in their sties and dens, poysoning the Country with their breath, hath the Lord let them alone ? Hath he not beene faine to step in himselve, and by suddaine vengeance to cut them off ? And, if such censures were in force as we are bidden to pray for in the Church of God, such discipline I mean in the Church, could such a sin as this, escape the dint of Excommunication, the greatest dart of wrath ? Should we have had such notorious whoremongers brought forth in the famourest places in the land, to their penance, with such impudence or disdain ? Not to speake of such great ones as for their villany in some kndes, not to be named, with their owne flesh, and forcers of their wives to yeeld to the lust of their servants, have been brought to open execution ? is it not pittie, that through the insolency of offenders, the sacred censures of Gods Church should be vilified and exposed to scorne ? To end this reproach of the name, its an usuall saying, that the sinnes of seed and pollution, are punished in the seed : one way or other, a tainted seed, bewraying it selfe : Saint *Peter* speakes of some sinnes, derived by tradition from the fathers to their children ; among which this is one, ( none of the pretious legacies ) as *Iericho* was built, so is adultery plagued, both in the eldest and youngest, it goeth through the race, till it have wasted all, and made an utter consumption. Some notorious monster in  
this

this kind, being as he, who puts a burning torch into a stacke of straw, so violently burning that there is no quenching of it.

Thirdly God accurseth this sinne with beggery, and rags, wastings of state, open, or secret: no man can tell how, save that so it is, and by this privy plague, God hath discovered many wretches, in the eyes of them, that else never should have suspected such. One of them upon his death confessed both of this and of other evils, I have spent many thousand pounds to damne my soule. Alas poore soule, it need not have cost thee a penny, save that the divell loves to have his bored slaves ourvie Gods servants, and (as one saith) doe more for him that will shed their blood, then Christs servants will doe for him that shed his blood for them: When no caute, I say, hath appeared of such a mans wasting, but yet wasted he is, parsonage added to parsonage, great portion in mariage to former inheritance, great befallings of legacies by this meanes, and that yet none will serve the turne, but a canker fretting out the marrow of all; no thriving in estate; what doth it argue? but that moth that eates out the foyson of all, and that fire that melteth all, as fat before the Sunne! The sluggard and adulterer being commonly joined in one, pertake of one plague of penury. Goe ever townes and countries, tell the choice buildings, lands and inheritances of them, and aske whose these were, all will tell you such a name, such an house enjoy'd them; but now all is gone and embezzled away, not one acre remaining of foure or five thousand pound lands by the yeere! And how? Oh the fire of lust and burning concupiscence hath watted all, and driven them out of their dwellings, as dogges or swine, so that all who come by may say, drunkenesse, riot, whoring, idlenesse, or malicious persecution of the Church of God, have beene the meanes to roote out the most families of this greatnesse and wealth: Truly methinkes when I passe by them they are as Theaters of vengeance, and judgement of God against adulterers and fornicators.

Fourthly, the judgement of God appears in the snaring  
of

*Marke 4.* of the sinner by this sinne. As is the whore, so is the adulterer: shee is a deep ditch to devoure, and he is a vast gulfe of lust and concupiscence. He is so drowned in his owne perdition, and cannot get out: snarled as a bird, so that the more she struggles, the worse shee is hampered, would unwind her selfe, but cannot. Oh! then what a judgement is this, neither to be able to be chaste, nor endure to be unchaste? As the Poet said of the Paramour to his harlot, neither can I live with thee, nor without thee! So of this lust: I cannot endure it, it is so dogging, so unsatiabie, that it wastes my marrow in my bones, and causeth a perishing daily without death: its a tyrant to me, forcing me to serve it, beyond my strength: And yet I cannot be without it neither, it hath so prevailed against me by the false sweet and cursed habit of it, that I cannot want it. One in this kind was so addicted to it, that even when he was spent to the very pith, yet had appointed his harlot to meet him, when death approached: and could not beleve he should die, till want of breath intercepted his thoughts and trade. The soule in this plight sinkes deeper and deeper, one harlot makes way for another; some one insatiabie stallion in this kind having three foure, yea seven harlots to exhaust him. As he said merrily, so I here, such need no gout, dropsie, ague or consumption to bring them to their end, they have provided a speedier course. There is no end of sinning, and he must needs go whom the divell drives.

*Marke 5.* Fifthly, its the divels nestegge, and causes many sinnes to be laid, one to, and upon another. Looke upon the wooll cheine of *Dauids* lust, how did one follow another, the act urged the concealment; the eagernesse thereof provoked a suborning of *Vryah*: that brought on the making of him drunk, when that will not serve turne then the innocent must be murder'd: any one of these odious in a wretch, how odious then are all in a Saint? How many secret murders of infants have beene caused by Popish Votaries, let the vaults, privies, fishponds, belonging to their lawlesse houses testify; nay their owne Pope *Gregory*, who tooke an order with

Its the Divels  
nest egg.

2 Sam. 11. &c.

with them upon the observation of such villany ! Oh the lies, shifts, perjuries, purgings by forsworne men, bribes given and taken, policies and tricks to cover, defend and make off such abominations ! So it must bee. I wonder that a man should be so debauched as to be a whoremonger, but being one, I wonder not, that he is, as such a one must bee : for can a bowle rolling downe the hill, stop her owne course, no more can hee who is in the power of his lust, doe as hee would, but as the force of ill custome, and the prevailing sweetnesse of his lust necessitates him unto. No sin goeth alone, but to be sure uncleannesse cannot avoid many to accompany it. Once over the shoes in this puddle, rarely will Satan leave off, till he have by degrees got thee over head and eares.

Sixthly, what wofull consequences follow this sin ? As *Marke 6.*  
*Salomon* of the drunkard, whence are red eies ? To whom *Consequents*  
 are woundes, blacke and blue cheeks ? So say I here, To *of mischiefe*  
 whom are quarrels, Broyles, blood shed, Duells betweene *upon it.*  
 Corrivalls of Harlots, with a raging heart never at peace ? To whom ? To those whom the fury of harlots discontent hath incensed : what will not such doe to gratify their Mistresse ? Nay where doe *Robberies* by the high waies, and murders and burghlaries begin ? Surely in the love of harlots, as much as in any other roote : It must be so, love will not be maintaine with nothing, this sin is and must be desperately wastfull : The old speech is, *Venus* must be nourisht with *Ceres* and *Bacchus* : infinite is the luxury and *Riot* of such, no end of expences in each kind : and as the grave, so the harlot insatiably cries, give, give, else she thinks her self scorned, and scornes her banquerupt lover. Now, then what doth satan drive them to ? To all violent, hideous waies, rather then want oile for this Lampe ? An harlot must be fed with the rapine of all sorts, and when she is rich upon the price of the soule of a man, shee is best content. How many come to untimely, shamefull ends this way ( especially of those Gentlemen the eyes as wee call them ) by the just intercepting hand of Gods instrument, the Magistrate ? So that many have said with him, finding God to pursue them, just oh Lord are thy  
 Yy- judge.

judgements! Many have been executed for crimes, which they never committed; but yet confessed, that God hath plagued them for such as man knowes not, such as the law cannot take hold of: secret Sodomy, Adultery, or other uncleanneffe, which I never looked to have discovered. I did under a false title and crime, but not without due and just desert: man hath done me wrong, but God hath done me right: Oh what a just hand of God is here? Vengeance will not suffer them to live.

Marke 7.  
The body.

Seventhly, the body of the uncleane is judged: feldome is it free from diseases and distempers. Whence are such maladies, as poyson wife, child, and each one that drinke in their cup? Who but God plagued that Army of the French with that loathsome disease, never before heard of? Whence are inflamed, swolne, spotted faces, puffed flesh, stinking breath, disguised body, putrefaction of the blood, rottennes of the carcasfe, unsound health, speedy age, infinite infirmities? Whence is that outcry which *Salomon* speaks of, when thy liver is darted through with an arrow, when thy strength is given to the cruell, and thou mourne when thy flesh and body are consum'd, then shalt thou crie out, how have I hated instruction? Oh foole, and beast that I am, how am I led to the shambles as an ox, and how to the stocks, like a lot? When all thy honour is laid in the dust, thy friends are ashamed of thee, thy conscience flies in thy face, and thy harlot hath forsaken thee, and all is gone, then maist thou say, God is departed from me also, and leaves me hardned, and woe be to him that is alone! And yet all which I have said, is but as the Adulterers prison and cheine, the cheefe Barre of judgement which hee must take sentence at, are, death and the last day: then will God judge whoremongers indeed, then he will be a swift witnesse to purpose, all his delayings and reprivals of Adulterers, shall be recompenced with sweetnesse in kind: then shall flames revenge flames, and one fire punish another, and there shall bee an eternall heate of wrath, for the short and sweet pleasures of lust: For, without shall be Sorcerers, Murtherers, Dogs, Idolateors, Theeves, Lyars, and Adulterers; this is the second death.

R. ov. 5. 10. 11.

This

This death, shall bee the reward of this sinne, and this is the last judgement from which no escape, no appeale shall bee admitted. And this bee sayd for Answer to the Question.

Its now time to hasten to use. And first let this be terror to all such, as thwart and contradict God in his course; doth God all he can to terrifie Adulterers, and to make this sinne odious? Woe be to them then that make an honorable thing of it; I shall not need to seeke out as farre as Spaine, Italy, France to find out matter hereof, such as make bastardy a title of honor, covering it with greatnesse, so that a terme of dishonour with God, is with them a name of renowne; woe be to them, who honour that which God abhorres! To these adde the Papists (cought before) who honour whores and concubines farre above lawfull wives in the Clergie, setting up open stewes, out of the which the Pope draweth an exceedng yearely tribute, (for you must note, hee is not so holy, but he will take the price of an whore into his treasury, and favor it well) justifying the lawfulnessse of such practices and tollerations of harlots, to the end forsooth, that the chastity of Matrons may bee preserved! Are not these wise Proctors thinke wee for God and for his seventh Command? To make the plaister of the rankest poison? But who wonders that the great mother of spirituall whordomes, that old Bawd *Circe* who hath poysoned all the world with her double cup of doctrine and practise, should so tenderly nurse up the stewes? Oh you harlots children, and seedplots of bastards, are you so carefull of Matrons? and the safegard of their chastity! No, rather your Banner and Buckler is for whores, then Matrons! You care as much for your chastity, as *Judas* did for the poore! whose successors you are, whiles for the filling of your bagges, you suffer any villany, and live upon the sinnes of the people.

Once a young sparke sonne to an Emperour told his father, he wondred at him, that he would be so base as to exact tribute of the City for Urine! But he took a peece of that golden tribute, and put it to his nose, bidding him smell to it. Which he doing, he askt him, how it smelt? he answering,

Use. I.  
Terror to the  
uncleane.

well for ought hee felt, yet (saith he) it comes from the City urine. A base speech for a man of so incomparable worth! But this tributemonger of soules is ten times worse; for hell fire and all, do smell sweet in his nostrills, the smell of gaine from any thing favors well to him; so hee have it. To these adde such as slight this sinne, calling it but a trick of youth: such as blanch and colour these sinnes of all sorts, not to be named: never so rise in all estates, as now in this debauch't age! Such as play the dawdes to their owne children, their owne wives, such as make a sport of it, and lay their bastards in their owne wives bosomes, forcing them to nurse them, or else turning them out of doores? Casting darts and mortall things, and asking, am not I in sport? Such as make a trade of this sin, serving the turnes of their commanders, as that hangby *Hiram* the Adullamite did the turne of *Juda*: Do these, or such as these (for they are infinite) beleve these terrors of God? Or do they take notice, that God will have this sin made odious and terrible, to gaster all from it? Oh wofull Rebels, and Traitors to the edicts of Christ, beware, lest God come upon you, and tear you in peeces, and there be none to deliver you! for so impudent a forehead of brasse, and daring to resist him in his own way! If he aggravate, dare you allienate? surely he shall adde unto you all the plagues of his Book, and diminish your names from that othar of life!

Secondly, if God so strive to make this sinne odious, consider in the feare of God, both upon what ground, and to what end hee doth so. Surely it is not for nothing, that hee doth so. The ground is, that it opposeth his ordinance; the end to prevent sinne. For the former, beware of defiling any ordinance of God! That which he hath put honor upon, put not you contempt upon! Marriage is honorable, and the bed undefiled by an ordinance. Its like the decree of Medes and Persians, which alters not. Take not you away the honour thereof, either by wilful abandoning of Marriage to live in lust unbridled; or defiling marriage, to cover your filthinesse! (it was not made to such an end) God will bee surely avenged upon all such! Its the practice of Satan, and Antichrist his eldest sonne, to be Gods' opposite to thwart an ordinance.

What

Pro. 26. 19.

Use 2.

Admonition  
to all unclean  
ones.

Branch I.

D. face not  
Gods way.



What is so holy an ordinance, as the ministry of the word, the use of Sacraments, the use of the Keyes? And, what doth hee more purposely contradict? How basely speakes all this rabble from top to toe, of a Minister? of preaching? of our Sacraments? our Communion table! they jeere all, and oppose their Priesthood, Masse, Sacrifice, and Altar! What so sacred a civill ordinance, as Magistracy? They abhorre it, tread under feet all kinds, that crosse their owne Government: cursing, destroying, excommunicating, and murdering them at pleasure, if they can come by them! What so pure an ordinance as marriage? But what uncleanness is there, which they preferre not before it? Beware you rebels! you fight against God, one that is stronger then you! hearten not one another against this Ark, that is come into your Camp! lest hee plague you, and make it too hot and too heavie for your keeping! Call not those things common, and carnall, which he hath called pure; honour that which God hath stamped: discern the soleimnes, the sacrednesse of it; defile not mine ordinance, lest I make you your Sacriledge!

Secondly, the end is, to stop and prevent the sinne it selfe: *Branch 2.*  
 Beware then of all riot and excesse this way: you who formerly during your dissolute youth, have defiled your bodies, *To prevent the sinne.*  
 or since marriage have adventured to doe so: look backe and bethinke you, what you have done! Tremble to think, that you dared to presume to sinne in that kind, which God hath gastred you from. Should *Adam* have ventured to breake into the garden againe, upon the shaken sword of a Cherubin? But loe, the shaken sword of a greater then Cherubins are, is heere! How just were it, that God had struck you dead in the act? Still to strip you of all at once; and bring you into the pit of despaire! To accurse your posterity, and to transmit your sin, through your race, to make you a byword as *Jeroboam*! oh wonder that ever you got out of this pit (if yet you be) and take heed lest he who delights to see doggs and swine turn to their mire and vomit, pull you not into this ditch againe! Taxe not God for his severe and hard sentence against such uncleane wretches, whose bodies have rotted in prison, persons beene ruin'd with penury, soules

perisht in impenitency ! It were just with God, your owne should have suffered no lesse ! for such as despise his terrors, goe on still as the forlorne ranke in the mouth of the Canon, wrath hath alway swept them away ! as a man who is angry will smite him that is next, so hath he smitten some in their soules, in their names, bodies, estates, posterity, to flaine others. Else had hee beene unjust. Now then take warning : God aimes at the preventing of sinne : If you by these examples repent not, your selves shall goe in the drove, and bee made examples, that others may repent by yours.

Conclusion  
of it.

2. King. 10.  
3. 4. 5.

And to conclude, to both sorts, I say, knowing the terror of the Lord, desist from your uncleane course ! who shall stand when God shall come in person to judge ? Its said that when *Jehu* sent to the Princes of Samaria, Tutors of *Ababs* Children, to set up one of their Masters Children and fight for him, they trembled, and said, two Kings could not stand before him, and can we ? Therefore they chose to cut off the heads of them, and send them in to him, rather then to try it out ! I tell thee, though the sonne of *Nimshi* were a furious marcher, the sonne of God is more ! Not two, or ten, but ten thousand Kings could never stand before his revenge : Hell is prepared for Kings, if uncleane and adulterous ? Stand not out, cut off the heads of these lusts, and thereby make way for pardon and attonement to thy selfe, if yet ever this wofull spot, and crocke of spirit may be washed out, (for there is but one thing, even the blood of this Judge which can cleanse it) and forgiven. Thinke not by peaking out of Gods sight for a while, to wind out, and bee forgotten ! So did *Baalam*, that Bawd of Peor, who curs'd Israel more by this Stumbling-block, then otherwise ! Oh ! he went to his place, and lurkt in his nest, till the Lord in person came upon Midian, and then both the five Kings of it, and all those enticing fornicatresses, and then *Baalams* himselfe was dragged out of his hole to execution ! verifying his owne Prophecie, who shall stand, when God doth these things ! will an innocent Lambe tremble before a Lion, and shall not guilty Adulterers, when God sits upon them ? Shall

Rev. 2. 14.

this

this be the fruit of Gods scaring of men, that with the new built house, they settle the more upon the frame when the wind most shakes them? To runne to sinne, to snort in it with so much the more impudency, securely? What is this save to mocke God, and play the Giants against heaven? To dare him with a Babel, and try whether hee can confound us! As those Philistians cried, now play the men, kill both Israel, <sup>2 Sam. 10. 12</sup> and the God of Israel, if you can! Be not so mad! Time will make you thinke God is like your selves! and he will neither doe good nor evill! Because judgement is deferred, your hearts are set in you to play the whores and villaines still: But your damnation sleepest not! he shall come upon you, and set your disordered waies in order before you, and bring (as *Salomon* did *Schemeis*) all your pranks, old and newe at one view into your eies, and then shall it not bee possible for your shoulders, your consciences to stand under your load, nor endure those terrors that shall sting you, as the handsels of hell which is ready to devoure you!

Lastly, let us all learne to be of Gods mind; and so convince our hearts of the judgements of God, against uncleanness; as not to dare to think of committing it. I have seene many wretches, and one the other day, whom flaited in his conscience by the feare of suddaine death, unloading his guilty spirit into the bosome of Gods Minister, even his filthy haunts with many close queanes, unsuspected: and under this he lay as long as the dint lasted: but having found no further favour with God, relapsed to his old course, as a cony though taken in her hole, yet if let goe, hath no shift but to runne to her old burrow and harbour! If Christ be not the cover from the storme and raine, sinne must needs be; and although it be but a sorry one, which will one day wet to the skin, yet it must serve the whilst. Subdue therefore thy soule with these terrors: as Christ saith, let them sinke deeply into thine heart! It is thy selfe, it serves to keepe thee from the pathes of death. As our Saviour then when he bids watch: tell us he saith it to the Disciples, and to all: so, I wish that this watchword might reach to all, <sup>Mark 13. 37.</sup> none

V/c. 3.

Instruction to  
be subdued by  
the terrors of  
God.

Forward professors beware of this snare.

none excepted, even forward professors themselves. I much feare, this sin is rife among many even of such: for profession cannot alone quit us of secret profanenes. So neer is the flesh, so sly is Satan, so copious is a false heart of evasions, that no sort of people is free. There want not fearful examples at this day of each degree of men and women. I need not silence that which all tongues jangle, & the ears of the good might tingle withal: what debauched varlets there are of late brought forth from among the, who have crept in amongst the zealous servants of Christ, and taken upon them to be the forwardest. To conceale, is now too late, too late to say, tell it not Gath: for its all over the places about their dwelling. One being reprooved for attempting the maides (who came to his house) to folly: answered, though I may not covet my neighbors maid, yet for his owne maides, or those that offered themselves, he thought he might. Its time now (my brethren of of all sorts) to cease striving, to hold oile in your palme; its rather time to apply corralives. The best way now, is in taking notice of these, to say, they were among us: they were not of us, if they had, they would not so fouly have gone out of us. And yet (were it not that I feare doing hurt) I would adde, that I must not nor dare finally to censure every owne as lost, who is guilty of this sin: but I know, ten to one of these, are hypocrites, though for causes, God may leave some odde person, whose repentance he purposes to make as eminent, as ever his sinne was: and moreover, to use this sinne in others, as a forcible occasion to convert them from all sinne. But of this after. Of the hypocrites I say, let him that is filthy, be filthy still; of the other, the Lord give them grace, with *Achan* in the midst of their reproach, to give glory to God: wofull creatures the whiles weltering in their misery from whom the unclean spirit seemed to be cast out, and they to have escaped the pollution of the world through lust: but through their loosenesse, the divell hath returned into their hearts, and brought seven spirits with him, worse then the former: so that if that stronger man throw not out this strong, the end of such will proove worse then the beginning.

Consider

Consider all such, profession cannot dispence with you ! rather it shall make your sinne treble, and heate hell seven times hotter ! If wee never found any other effect of the sinnes of our ignorance, save shame and death : what are wee like to finde for sinnes against knowledge ! Truly men are, strangely impudent and hardned in these daies ! this makes me insist as I doe ! Feare not him, who can destroy the body onely and not the soule ; but him who can cast both bodies and soules into hell, I say, feare him ! Get we our spirits truly moulded into this terrour of God ! Those Corinthians pretended the liberty of the Gospell, against the terror of the Law : But, how doth *Paul* answer them ? Surely by a fit instance of the Israelites in the wilderness, committing filthinesse, at Peor. Are you better then they ? had not they the word, the ordinances, the cloud, the manna, and rocke ? but God was never the better pleased with them, for that ! Their carcasses all fell, and were made dung in the wilderness. Therefore deceive not your selves ; Be not you fornicators as they ! and were destroyed of the destroyer ; Their Angell of presence, turn'd their destroyer, 1 Cor. 10. 10. for their uncleannesse. If this bee all the priviledge of your bare profession, let whose will venture, but venture not yee ! well (may some say) wee would faine bee of Gods minde, but our hearts are so giddy and slight in this point, that wee cannot get them to bee seriously awed by Gods judgements : I answer, I shall referre it to the Exhortation following in the next Chapter : in the meane time, consider what hath beene said in this.

CAP.

## C H A P. XVII.

*And last; Conteyning the use of Exhortation, with  
Counsell and Motives to preserve Chastity,  
and avoid uncleannesse.*

*Vse. 4.*  
Exhortation.

I Finish the whole use of the point with Exhortation; to this effect, that all who truly tremble at this judgement of God against Adulterers and fornicators, doe preserve their vessels with as much holinesse and honour as is possible. To all such (as in the end of this point I shall touch) belongs consolation: but let it lie by a while, untill thou be able to apply it to thy selfe by the experience of what I shall now say. Wherefore, I exhort all such, be chaste, and pure in body and spirit, passing the whole time of their conversation here in holy prevention and caution against uncleannesse. A sollemne duty, to bring a cleane body to the marriage bedde: to maintaine it so, and bring it so to the grave! But how (will some say) may this be effected? I answer, by observing three counsells: and first, to Abhorre somewhat. Secondly to meditate upon some what. Thirdly by practising. Touching the first, Abhorre somewhat within, and somewhat without. In the prosecution of which three, if I shall haply trench upon any thing before touched, through the nearnesse of the argument, let the reader consider, that when I wrote that before upon the point of chastity, I intended not the handling; of this latter part of the verse: but I hope, I shall avoid any purposed repeatings of ought, which the necessity of the order doth not inforce upon me, for the avoiding of any interruption. For the first of Abhorring: First with *David*, Abhorre thy selfe, that inward originall corruption of nature, the foment of this flame: he beginnes at the right end of the staffe, with that poison, wherewith his mother had warmed him in her wombe. Abhorring of some outward acts or penalties of this sinne; may goe without any loathing of

Counsells  
three.

First Counsell  
Abhorring  
somewhat

of the fountaine. Had it not beene (saith *David*) for my naturall staine, I had never committed such an actuall abomination as this. Alas ! as the feelde of a poore man vanishes in the Mappe of a whole towne, so doth this evill of concupiscence vanish in most mens eie, when they take a survey of sinne ; whereas this inward is the body : and that which we see breaking out, is but a member, as it might be here a toe, there a finger of defiled old *Adam*. Till then the mother bee abhorred, the daughter will never be renounced. Put case, thou couldest bitterly inveigh, yea incense thine heart, against some actuall filthinesse, yet, till this inward dunghill bee raked, which is able to steame forth into an hundred Adulterers, yea sinnes without number ; I say till this furnace kindled by hell, as ready to defile thee againe (when thou hast seemed to wash out many stains as they appeare) with ten fold more wickednesse ; looke for no redresse of thy disease. Its a running soare, an issue of uncleannesse, and must first bee dreined, eare the passages drie up : The seely man who saw the streame of the River run very swift, sat him downe upon the banke and slept, thinking by that time all would bee run out, and he might go over dry shod ! Poore soule ! for that river ran still, ever did, and ever will. So is it here : till God dry up, or turne the current, it can be no otherwise. The due sight of this thy bent of heart, thy frame of spirit, alway inclining one way, never to Purity, first tiring thee as a traveller, wurry thee as a dog, pursue thee at heeles, as the Avenger of blood did the Man slayer ; is one of the best waies to quit thee of this mischeefe. Get an inward abhorring of thy selfe, see what an huge heap of filth lies there ; marke how its like the doore rolling the same way on his hinges ; and this wearisome sight may (perhaps) drinke up thy spirit, and casheire all thy dawblings, colours, and excuses. I say, This may raise thy forte it selfe, and shake it from the foundations, and then the out works will soone yeelde and fall to the ground. Looke upon this sin in that Glasse with that eye, which *Paul* looked in, when he beheld lust forbidden: and, (if any thing) this shall swallow thy ship wholly up in the quicksands of selfe-abhorring.

I.  
Thyne owne  
selte.

Say to thy soule thus, were I washt with nitre, yea scoured with sope, yet the clothes I weare will defile mee as fast: Alas! I get nothing by all my outward abhorrings, lust will not bee scared away with Holy-water. I have a Bosome Orator within, which will draw mee to lust, twenty times, one after another, and pull mee faster to filth, then all my owne, or others dissuasives can withdraw mee from it: Lord then, draine this flood and overflow! teach mee to abhorre my selfe in dust and ashes, if ever I get victory over my actuall corruptions!

2.  
Things to be  
abhorred,  
Thoughts of  
Contemplative  
uncleannes.

Secondly, abhorre thy inward Actuall thoughts, of contemplative uncleannes. Workmen proceeds according to an Idæa and platforme in his mind, set before him, in all his projects and attempts: so doth the Adulterer. The heart (sayth our Savior,) is the Adulterer, all the mischief is hatcht there. What contemplations of villany, doth the forlorne stie of Thoughts nourish in many? What uncleane man or woman is there, whose thoughts do not plod and contrive their meetings, the places, the tyme, manner, and circumstances? What a Thoroughfare of such scurfe, is that defiled spirit of theirs, which they carry about them? Once, a learned man was called a walking library: But of these, it may be sayd, They are a walking Stewes. Its as easie to pull their hearts out of their bellies, as to alter and turne the course of these suggestions: the Devill beeing the Presenter, and the fancie the Receiver. Mortify then and nip these thoughts, which have the whole man at command: Senses do not so much hurt to thoughts, as thoughts to them and to the bodily performance. The loathing of base, vaine, wanton, and capering thoughts, in this kind, were halfe the cure. These vapouring up from the heart to the brayne, do so possesse and beleaguer it that the affections are fired, and on thornes, till they come to practise. Now, when the fewell is gone, or lessened, the fire must cease: let originall corruption be once abhorred truly, and this will follow. Thinke that God speaks to thee in St. James his phrase, cleanse your thoughts ye sinners, and purge your hearts, ye wantonly minded! How long shall your uncleane thoughts abyde with and within you?

James 4. 8.

Know,



Know you not that Imaginations are the first moover of the whole frame of corrupt Nature? If they moove, must not all inferiour ones dance after their Pipe? And tell mee, when Satan fires the whole man, whither doth he inject first his fireballes? Is it not into the thoughts? If he would tempt, accuse, terrifie, how goes he to worke but by rayning up a commotion in the thoughts? And in what part is hell fire kindled in the damned? Is it not first in the thoughts? Keep then thy thoughts with all diligence! Foretell Satan and uncleannes by good thoughts, chaste, pure, contrary thoughts; let the Chambers of the thoughts be prepossessed with these guests: & they will sparre the doore from such encroachers. Especially if the pure spirit bee the usherer of them in, by the word.

Thirdly, abhorre all those cursed colors, and mufflers of this sin: which the fertile heart, can devise abundantly, to alienate and lessen this sin! The Heart is the forge of all these tricks, and evasions. If the Lord have called this sin so terrible; let it bee enough to thee; abhorre the Divells figleaves; & behold the filth of this skirte with detestation. Blanch it not over with thy Nature, (that worst of all) the propension of thy constitution, the strength of allurements, the difficulty of preserving thy selfe, the Generality of the sin, the slighty opinion of the Multitude. Abhorre these cordially, or else the sin abides still, under dispensation and connivence. Then fourthly, as touching other inward fomenters of lust, (of which I breefly speake because I have prevented my selfe in the point of Chastity before) Abhorre thy covers and shelters, hope of impunity, hiding thine uncleannes under the shrowd of a married whore, or of thy wicked friends and Abettors; such as the Devill will rayse up to sticke to thee, or any such as for a base bribe, will ayde thee, and keepe thee from open shame; Such impunity being forecast in the minde is an hardner of the Adulterer in his sin: Abhorre a fuskish lasy heart, that delights in ease and ydlenes, loath softnesse, effeminateenes and impurity of spirit, (a throughfare for lust) Also unarmednesse of the Soule, lying open and exposed to occasion, empty, swept and

3.  
Things to be  
abhorred,  
Colors and  
Excuses of it.

4.  
All inward fo-  
menters.

garnisht, fit for the next Devill that comes: Abhorre rashnes and unstayednesse, which will on the suddaine betray thee, to the occasions of lust. Renounce all selfconfidence, and ventroufnes upon thy strength, as rather scorning to be snared, then humbly fearing snares, (for Alas! poore worme, who art thou, if left to thy selfe?) Know this, that lust will give small warning, it comes as a torrent; as the necessity of an armed man: There is the same mettall in thee, which is in others; and they are soonest snared, who feare least.

Beware of selflove, which gives it selfe Allowance of the largest sife, as loth to deny it selfe nothing which it covets, and counting nothing too pretious, no liberty or delight too deare for it selfe; Abandon inconstancy and giddines of spirit, which cannot stand its owne ground, nor rest in one place, cleave to one taske. For the bent of spirit to one settled object, studie, calling, or lawfull object, will divert the vaine minde from frothie fancies, and ideas of uncleane thoughts, companies, and allurements. A spirit whose banks runne full of employment, will hardly be unsettled: but holdes Satan at staves end. Aske thy gadding, roaving heart, whither shee will, whence shee comes, and what is her busines, (as watchmen do Roagues) Examine the ground and warrant of thy journeys, travailes, errands, and wandrings up and downe, forsaking thy station, and family: Set thy kinfe to thy throate, if thou bee an Athenian, dayly lusting after new places, companies, pleasures, meetings, and delight? And whatsoever favors of carnall and sensuall desire, know it cannot, but threaten mischeefe, and dispossesse thee of thy watch: I speake still of such, as in appearance have given their names to Christ, even these, (for I judge none, let every man judge himselfe) have so farre taken liberties to themselves, in the brink, that they have fallen into the water. One of them once much pleasing himselfe in admiring the features and beauties of women, and stroaking the cheekes of one with Wantonnesse, was by his wiser neighbour warned therof, saying, These crimson faces (so he cald them) will sadly cost you the setting on, one day: and so it fell out soone after; for such an aspersion was soone after cast upon him,  
(whether

whether true from man, or just with God) as brought his hoary head to the grave with sorrow. To teach all such gnats to beware how neere they fly to the candle, lest they bee burnt.

And thus much for inward abhorrings: As touching outward, I will repeat nothing before said, in the chastity of Prevention; onely, whatsoever occasion, threatens any affront to the fort of Chastity, and the preserving of the whole man in integrity and honour, renounce it. And so much for the first of the foure heads of counsell against this sinne of uncleannesse, to wit, Abhorring of somewhat, be spoken.

S.  
All outward  
temptations.

The second counsell is, to meditate of somewhat. And whereof? Surely of such things as might helpe to quash and quell lust: and that partly concerning the sinne it selfe, and partly the penalties thereof. And both these specialls of Meditation, must be attended with two properties in generall. First, that this meditation be wise, and secondly, that it bee deepe. First I say, wise: for I would have this noted, that some things are of that nature, that some kind of musing of them, is rather an incensing of the heart unto the sinne, then any checking thereof. As are all such evils, as border upon the sensuall appetite, and concupiscible faculty: of which sort especially is this sinne of uncleannesse. Many complaine, that they muse much, of the odiousnesse therof, that so they might abhorre it. But they finde it more and more to follow their hand; and to snare their spirit. And so the remedy proves much worse then the disease. And it fares with such, as it doth with two men at variance: who put their quarrels to comprinise: But when wise men should set them at one, they fall on ripping up all circumstances of unkindnes, offered each to other, that they part worse enemies then they met, and so make the wound incurable. So here, men meditate of the sensuall and carnall occurrents of this sinne, their base meetings, words, gestures, unchaste lookes and acts, under pretence of a purpose more fully to detest and abhorre them: But by this meane, the diuel casteth fire into the drie powder of their concupiscence, and inflameth them to it the more.

Second Coun.  
c. 4.  
Meditate of  
somewhat.

2. Properties  
of it.  
1. It must be  
wise.

Thereason is, because the sense and fleshly familiarity of the thoughts, doe prevaile against the spirituall hatred thereof. So it fares in other temptations, of an hideous nature, as Atheisticall thoughts against the Majesty of God, or blasphemous thoughts against the Scriptures, or the essence, and Attributes of God: the basenesse whereof the more we plod upon, ( especially while Satans wild fire is in the spirit ) the more we are snared therewith. Therefore in such cases as these, the practice of *Elisha* to the servant of *Jehoram*, is to be followed: Wee must pray against the tenacity thereof, and force our selves to handle such thoughts roughly at the doore; and in no sort to give place to them: as knowing their Masters feet is not farre behind them. Tossie not thoughts off and on, about passages, which tickle the fancy, and wind in deeplier into it, then it can bee rid thereof, yea though they were most irkesome to it: But take up the sinne in the whole lump and bundle: muse of the bitter roote whence it comes, as *David* did, in his Meditations: Incense thy soule against the body of corruption, whence it flowes, that wherein thy Mother conceived thee; and thence descend to the fruits of it, as, the wound which it leaves upon the conscience, the wrath of God, which it pulls upon it selfe; the curse of it, how it makes all the soile barren, blastes and wastes the grace of God, or the least shew of any: Keepe it thus at staves end, but tamper not much with pitch, lest we be defiled. Such unwise meditation is not water to quench, but oile to encrease the flame.

Secondly, let this meditation be deepe and solemne, both about the properties and the penalties of this sinne. Touching the former, the first meditation about it is, how spirituall a wickednesse it is, especially under the Gospell. Its like *Ab-saloms* incest committed shamelessly in the sight of the Sun; before all Israel. It doth not onely sin against morall light of the naturall conscience, but also against the grace of God; and the remedy offered therby. For the grace of God hath appeared to all, and teacheth them to denie all ungodlinesse, and fleshly lusts, and to live soberly, godly and purely in this present world. *Dauids* adultery was a morall act;

but

Psal. 51.

2. Propertie.  
It must be  
deepe about  
the properties  
and penalties.

I.

Of the spiritu-  
alnesse of this  
sinne.

but yet inseparable from spirituall wickednesse : for he resisted conscience in point (not of morall light onely, as any heathen might doe) but of grace, and mercy from God, teaching him to abhorre it. Yea, this very thing was the thing that made the Lord so severely punish it, both then and after; even because hee fought against his spirituall light, embracing a lust, and the sweet of a base heart, with the losse of that sweet mercy of God, which he had tasted : Yea, against that sweet communion with God, which hee had formerly enjoyed : both which hee knew would be wasted hereby, as also that hereby the spirit of God was displeas'd and vexed with this rebellion, and the effects thereof, and his conscience gull'd downe and defiled with sensuality and security, yea hardned by the deceitfulness of sinne : And hereby the enemies of God were caus'd to blaspheme God, his worship and the generation of the righteous. For our better conceiving of this point (in my judgement the most weighty of all to gaster a soule from such Abomination) let us observe, how the holy Ghost hath describ'd it. Read and ponder that Heb. 3. 12. where the Apostle in effect tells us, that this is the nature of all sinne committed against the light, and it hath these degrees : as the words doe expresse. Take heed, lest there be in any of you, an evill heart of unbelief, to depart from the living God, but exhort one another, lest you be hardned by the deceitfulness of sinne. Marke : first there is an evill heart of aver-

Steps of spirituall sinne.

1.

ness from God, and enmity, or alienation from God, in each child of old *Adam*. Thus *David* confesseth himselfe guiltie hereof, in committing Adultery. Secondly, this being unfounded in the soule by the word, breaketh out into outward and morall evils, as ill humors in the body, into soares and botches. So saith our Saviour, an evill man, out of the evill treasure of his heart brings forth evill things; for out of the heart proceed all such draffe : thus the nest and forge of them all. Both these make the heart, an evill heart.

An evill heart.

2.

Evill workes.

Thirdly, this evill heart and these evill workes, become evill workes of unbelief ! That is, whereas God hath ordeined a blessed remedy of pardon and cleansing of both, loe,

3.

Unbelief.

Iona. 2. 8.

Ioh. 3. 9.

the love of an evill heart to her evill workes. will not suffer it to parte with them, but chuseth rather to forsake mercy it selfe. They that embrace lying vanities, forsake their owne mercy. And our Savior plainly, This is the condemnation of the world, that light came into the world: But loved darknes rather then light, because their workes were evill. Jesus Christ received by faith, would have destroyd such workes. But men loving them, and that darkenes which nourisht them, more then light, they added drunkennes to thirst, that is unbeleefe, to morral sins. And so sins which at the first were but dipped in the colour of Nature, beeing died in graine by contempt of light, became spirituall evils; consisting in a treacherous refusall of grace, that it might nouzle it selfe in sin more and more, which by embracing of grace, it might have beene rid of. So that this unbeleefe, defending it selfe, in the practise of darknesse, causeth the soule to be guilty of horrible villany against the grace of God, and that spirit of Christ, which offereth it selfe to purge and wash it from sin.

4.  
De'stion and  
defilement.

Fourthly, by this meanes there followes a Delusion and Defilement of the soule: by the sweetnes and deceitfullnesse of sin. That is, a Desertion of the soule, wherby its left by the just hand of God, to the errour of her own way, & choyce: to bee: s it desired to bee: so, that it becomes of a voluntarily, a necessarily seduced heart, thinking evill to be good, feeding upon ashes, as a perverted appetite will do upon coales, or chalke; it suffers conscience to be blindfolded and baffled, and the accusing power thereof, to become a defiled power; so that though it know sin to be sin, (as this of *Adultery*; yet beeing luld asleepe upon *Dalilas* lap, it feeles no sting, but dreames of ease, as *Samson* and *David*, who differed not in this from *Balaam*, save onely in this that the spirit susteind and reserved their judgements, that they sinned not upon the last practicall understanding, and choice of free will, but by prevention and temptation; But to their owne sense, they had shaken off the spirit.

5.  
Hardnes of  
heart.

Fifthly, from hence proceeds hardning of heart in the sin, against the recourse and checks of conscience. Thus *David*,  
beeing

beeing once defiled and snared, so that he could go neither backward nor forward: he grew so hardened, that he resolved upon those waies, whereby his sin might be concealed, extenuated, defended, and that with odious Circumstances; which what was it save (as much as in him lay) to put off the spirit of God, and to fulfill his lust, providing that he might not be unsettled. And lastly, (in some uncleane ones, although the Elect cannot goe so farre) hence proceeds a departing from the living God, a disabling of the spirit from returning back to him again, through an heart which cannot mourne, relent & repent: & so finally a powring forth of the heart to all other sin, without controll, or restraint; yea some go so farre herein, that they fight not only against the revealing light of the spirit but against the spirit it selfe, out of malice: And what wonder, if the restraining power of the spirit be taken from such as have despised the saving power of it? Now, to gather up all into one, how wofull an hazard doe all they run, as play the uncleane beasts under the cleere light of the Gospel? How do they lay the stumbling blocke of their owne iniquities before themselves? For although I deny not a possibility of returning, so long as the spirit is grieved onely, except it be despised also, yet who knoweth how farre he may go in his descent, beeing not able to stop himselfe? And as for the Elect, how many beare themselves upon it, till they proove errant hypocrites? This Meditation therefore, let all such ponder deeply, who are given to slight this sin! what God may do for ignorant ones (as Paul speaks) I say not (though we see but few of these repent.) But for them, that sin wilfully after light, its far worse.

6.  
Departing  
from the living  
God.

1. Tim. 1.

A second object of meditation, against this sin, is the Peculiarnesse of it from other sins. That of the Apostle is notable for this, fly fornication: why? All other sins parte from the bodie, this abides in it: whats that? Other sins of wrath, theft, swearing, the like, abide not in, but passe away from the instrument acting them; (I say not in guilt but in act of cleaving: But this of uncleanness as it leaves no lesse scarre in the Body then they, (rather more) so it leaves a far greater

2.  
Things to be  
meditated of,  
the peculiar-  
nesse of this  
sin.

That other  
sins are out of  
the body, but  
this is (as it  
were) within  
it.

and more loathsome stayne in the body : causing it to bee a more yrkesome dwelling for the spirit of God , to bee more loathsome to it selfe, and beare markes in the open sight of others of it owne filthines. If God then have set such a mark of this sin upon the bodie, as upon no other : and now much more then when *Paul* speakes; if other sins (in comparison) are without, but this within it : others by the body out of the body, this by it, and in it : that is, it is a more reall and bodily sin, requiring more of a sinner for the perfecting of it, then others, yea forfeiting a peece of the body, in the committing of it; how odious is it? Againe, if it bee a more fulsome vice, and hardlier washt out (as before hath bene said). If it shut God out of his Temple, yea, out of Porch and all : I conclude, it behooves all, to beware lest they conceive that a more slight sin then others, which God hath branded with more peculiarnesse then others. I do not here speake of that loathsomnesse which followes the act : of that before; But I say, The Lord loathes these leprous walles; what should such a one have to doe with Praier, Reading, Hearing, Sacraments, whole lips, eys, handes, whole flesh is defiled with this sin? Who sees not the unsuitableness hereof? So that as the leper was wont to be shut out of company, to have his lips down up, scarce suffred to breath, & to try out, unclean; so here. This sinner shuts out himself from God, in that he cannot approach to him with any member without loathsomnes. I speake not this to exclude any penitent from the free grace of God (though God who gives each penitent, grace, gives not each sinner to be Penitent;) for *Rahab*, *Bathsheba*, *Tamar*, yea a worse the al, *Mary Magdalen* found mercy, & so recoverd the honour of each member: but I speake how odious the sin is, in peculiar. Let it therefore bee a second Meditation against it.

Thirdly meditate of that woful seperation which it makes inwardly, betwixt God and the soule. Few see this. But if union with God, be the roote of all other Priviledges, and a restoring us to our integrity : what then is seperation from him, and cutting off from the fountain, save a curse? Now, who so is one with an harlot is cut off from God : For how can a man bee at once a member of an harlot, and a member

3.  
Seperates,  
from God.



of Christ? Know you not, that who so is one with Christ, is one spirit? And what is he then, who is one with an harlot? Can he, with and in the same spirit, be united to one and to another at the same time? Doth he not, what lieth in himselfe to disjoynt himselfe for ever from God, who is joined with an whore? Is it so easy to unlinke the chayne of uncleannes, and to be knit to God, who is once enchained in the band of this sin? Or, can there be communion and influence mainteyned with God, while fellowship continues with Harlots? Is purenesse and filthines, so easily reconciled? A spirit of holines, with a spirit of Adulterie? What communion between Christ and *Belial*? Or, how can two walk together, except agreed? If then the spirit be sadded, and grieved, what joy can it have to walke with the soule? Where was *David*'s fellowship with God become, when he had deiled himself? with what a conscience (thinke wee) did he walke? What peace, joy, going in and out with God, had hee? Or, why doth he so crave for the spirit, and for washing, and renewed grace, save that he felt them withdrawne from him? And, if the Spirit of Christ be gone, what is the Name of Christ and of Communion, worth? Perhaps many an Adulterer pleaseth himselfe in this, that he is not yet cast out from the church! But why is he not cast out? Is Gods judgment changed? Where then is that censure become, of which *Paul* speaks of, That ye being gathered together with my spirit in the Name of the Lord Iesus, deliver such an one, (an unclean wretch) unto Satan, for the destruction of the flesh, that his soule may be saved, in the day of the Lord Iesus. Is not here solemn excommunication against uncleannes urged? Neither let any cavill and say, This was in a case of high degree of this sin. For Gods nettes take all open sinners, in foule kinds, be the degrees what they may. What else meaneth that speech, Withdraw your selves from every brother, who walketh inordinately? How? Except, by the censure, excommunicating him from Communion of Sacraments, and secret fellowship? Thus once it was: But the sin of man interverting the Censure, disannulles not the Ordinance: If such bee not cast out, the greater is the shame of

1. Cor. 5.

And from the Church by Excommunication either inflicted or deserved.

Neglecters, and the offender hath the greater wrong.

And say, that he bee not formally cast out by Discipline: hath hee not really cast out himselfe by his Desert? As he once sayde of his Bookes, That they were published, and they were not, in effect: for none could understand, or be the better for them: so say I. They are in Communion, and they are not: locally, by intrusion, not spiritually, not by acceptance, so that (save for his pleasing himselfe sinfully) he is never the better for it. For why? Doth not Conscience within tell him, All who would thrive by the Ordinances, must cast up their gorge? So saith *Peter*, Casting out all superfluity, as new borne babes, covet the sincere milk of the word to grow by? And, are not all things uncleane to the uncleane? Doth not such a mans spirit say to him, as God to *Ely*, what dost thou here *Elia*? Why takest thou my word (pure as my selfe) into thy mouth, hating to be reformed? Minister into thy mouth, hearer into thine eares, being both in thy body and spirit polluted? Can wrath or doubting (as the same *Apostle* speaks) hinder the lifting up of pure hands, and must not an uncleane conscience much more? Can such a swine, comming into the Assembly to Sermon, or Sacrament, thinke himselfe to bee in his place? Doth he not tell himselfe, a Stewes, an whores bosome are fitter for thee, then such a place as Gods house? Now, if outward Communion (which yet many a sinner will buy with his mony, or thrust himselfe into boldly) bee sounproper for him, what then is Communion with the Graces of God, with his Saints, with the Duties of both Tables? Hath such an one any joy in his soule, peace with God, delight in his Service, exercise of graces, as feale, saythe, meeknes, compassion, patience? Or can he lay claime to an holy example? Are not these irkesome objects to such, more fit to teare them in peices to thinke themselves cut off, then to comfort them! So then let this bee a meditation of great weight, to gaster the soule from all uncleanness, or to humble it being fallen, to consider, what a Gulfe it sets betweene the Lord, and the soule, so that one cannot come at the other. And, woe bee to him, that is alone! All ordinances, all duties, all graces, speaking thus

The Spirit of  
God Excom-  
municates him  
in the Court  
of his owne  
Conscience.

thus to him, If God helpe not, how can I helpe thee, with the Barne, or the winepresse? Influence being wanting, presence gone, what can second comforts availe? Doe not all issue from union with the head? Doe not all Conduits-comforts rise and fall with the fountaine? Except then, thou carest not for God, for his spirit, or Christ, beware of uncleannesse. For that laies all Channels of the spirit dry, embarrens the soule of all heavenly favour: making it, as carelesse to have it, as it is empty of it. And these three may serve for a short discription of the nature of this sinne, and how wee may derive Arguments from thence, to deterre us from it. Now to the penalties.

Touching which, they are either spirituall, or outward. For the former, the Reader may partly gather what the spirituall burthen is, which God laies upon it, by that, which before I said of the nature of it: For, if it be so defiling, and hardning a sinne, and so seldome is found in the way of repentance, who should not be afraid of it? Who is so stupid, as, seeing a drove of Adulterers going towards the den of the Dragon (the Divell I meane) with their foresteps, and observing so few backsteps comming from thenceward, would thinke any other, save that there they were devoured? And, who would dare to hazard himself upon such a point, as whether he should come backe from that pit, from which its ten to one, if any at all returne? That heathen Philosopher Xenocrates, may teach us wisdome herein: who was a Stoick of most exact chastity and morallity: He, having read to his scholers deep Lectures of austeritie, and abstinence from all pleasures; seeming to his Scholers, to speak more then he had strength to performe: was attempted by them, what he was: they got an harlot of exquisit beauty, and laid her in his bed, to provoke him to folly. But he, according to his rules, abhorring the temptation, answered them, he would not buy repentance at so deere a rate: Surely, if he who had no more to lose, save his morrall conscience, and feared, lest the forfeit thereof, would prove so irrecoverable; what should we Christians say who have our soules to lose, what should it profit, to winne the world and lose them? or what shall bee

Secondly he  
must meditate  
of the penalti-  
ties of this sin.

I.  
Inward.  
A wofull gide-  
ty drunkennes  
disabling the  
Sinner from  
repenting.

given

given in exchange of them? And, having no hope of recovering repentance any more, how should they tremble at so great a losse? In one word, this I say, that this sinne hath a wofull spirituall giddinesse and drunkenesse annexed unto it, disabling the sinner from laying it to heart, except strange mercie prevent him; so that as *Salomon* speaks, in comparing the two sexes, so may I say, in comparing these with other sinners, I have seene of them, one of a thousand to repent, but of this, scarce one of a thousand. Its the Lords course to give over these sinners to their haunt and custome. Its said of *Queene Tomyris*, that having overcome *Cambyses* a bloody Tyrant in battell, and surpris'd his person, she cutt off his head, and sows'd in a barrell of blood, saying, satiate thy selfe, with that whereof thou hast beene alway so insatiable. So saith the Lord to the Adulterers, since fleshly pleasure hath beene that which thou hast alway so hunted after; fill thy selfe with it for ever. Split thy soule against the rocke and stone-wall of my seventh Command, at which thou hast so stumbled; let that grind thee in peeces. This curse of God, sealing up the heart of the Adulterer, gives him over, to his owne sinfull sweetnesse; so that, the surfet thereof, doth so wast, and embezell the spirit of such an one, that he walkes up and down staggering in the drunken pleasure of his uncleannesse: he is quite asleepe as *Jona* under the hatches; If any of Gods Marriners (Ministers I meane) cry out, Arise thou Adulterer, call upon God, and pray, if possibly this tempest of wrath may bee prevented; Alas! hee is as that fellow upon the top of the mast, ready to topple into the Sea, and yet neither awakes, nor feares any danger.

A fearefull example of a debauched Adulterer, urged.

Once I knew (and still there bee some alive, who will beare me witnesse) a most oecious Adulterer, of seventy yeare old, who having long consumed his strength with harlots, (as he in the Proverbs) wasted himselfe and all; at last being laid in a barne (good enough for him) for no man could endure the vermin and favour which came from his rotten body, was requested thus, *Potter* (so was his forename) call upon God: he replied, with his ordinary oathes,  
 Pox

Pox and woundes, is this a time to pray? thus he spake at death: All his life long, the season of Prayer, and Repenting, was not come? And now at his death, lo, its gone! As he merrily sayd of Marriage, either its not yet time, or past time! Oh! its just with God to bereave such of all list to apprehend any sound notion of their misery! they are held off, from capableness to mourne after God: and in a following deceipt of sin, even to death. I heard once an Oxford Mr. Bol. man of worthy Memory in a Sermon relate of two students of eminent parts in that Vniversity, who were sunke in a brutish Custome of Tobacco, and Sacke, and then, into a loathsome habite of uncleane Pleasures, and in time, grew into such a slavish Impotency of spirit in those waies; that when Necessity urged them to returne to their Chambers, they could not there rest, till they had pitcht a new meeting, and so another; till in time they grew so enfeebled and past all sense of Sobriety, that with their pipes and Pots at their mouthes, they were faine to be had into their beddes, and so miserably died. Alas no wonder! If drinke and riot alone can do it, how much more when lust is added to it, as a threefold cord not easily broken? Both streames meeting in one channel, to overflow the bankes? This is that Arrow of God shot through the livor of all such uncleane ones; to be so enthralled to their lust, that all sap of the spirit is dried up, and a kingdome of uncleannes set up in their hearts and bodies, to carry them beyond all hope of repenting. Muse of this seriously, if thou wouldest roote up the love of lust and kindle a deadly fewd with it, never to be razed out.

Touching the outward Penalties, what should I say? Or Meditation of  
the temporall  
penalties of  
uncleann. &c. what can I adde to that I have already said of Gods judgments against this sin? Looke to the former doctrine. Onely I adde this Exhortation, Suffer not thy selfe (when thou receivest the judgments of God, against the Name, body, person of an uncleane wretch) to passe away without Meditation, till they have wrought thy heart to a due abhorring therof: yet, lest I might seeme to mention this point for nothing, let me adde one outward Penalty to all the former, and that is, That even Repentance it selfe is not able wholly to wash off

the staine of this sin, from the Committers of it. Such is the wounde that those men give to the Name of God; his religion and truth do suffer so deadly by their meanes, that God in justice suffers them to expiate it by an outlasting infamy. This was Gods threat to *David*, Thou hast made the Enemies of God to blaspheme, therefore, lo, the sword shall never depart from thy house, nor reproach from thy name. That same text which shall most eternize thee for a man according to Gods heart: shall againe crocke thee, saying, Save in the matter of *Bathsheba*: That a back blow: yet just, for he thought his secret conveyance would cover all, but he saw not this; That the thing he had done, displeased the Lord: therefore he must feele it to his smart! His repenting God knew: but yet that must not serve to quit him of a worke of sorrow, as before I noted. He that comitteth folly with a woman, is destitute of understanding: his blot shall never goe out. Courts of men, absolve such from all aspersions, but when they are white and fayre in them, they are foule and blacke in Gods. No time, no concealment of witnesses, no dwelling farre off, no oaths of purging, no bribes must ever looke to doe it, when as Repentance cannot do it. Who should imagine a possibility of it, seeing what the name of *David*, *Lot*, *Salomon*, till this day, suffer for it! As a blur in faire cambrique, so is this alway cast upon him as his shame. God doth not usually upbrayde his people: But this he alway casts him in teeth withall: yet this Caution I adde by the way, It is not lawfull hereby, to condemne whom God hath justified: but to cover it rather for our parts: But for caution to others, the Lord will rather make a Record of it, and hang it on the file, then it shalbe forgotten. And when we heare the uncharitable imputations of men, fret not at them, but say, God is in it, he will keep it on foot: he will checke the soule with it, and cause the guilty therof to possesse the sin of their youth, as *Iob* did. If God shall conceale the shame of any, guilty of this sin, let them prayse him, and make an end of all in his privy Chamber of mercy and Repentance, that so his open judiciall proceeding in court may be stopped. Let this also adde some weight of terror, and divorce thee from  
 this

this sin: whip the slaves backe with this rod: But the son will be drawne by love. So much for this second of Meditation.

The third and last is, to practise somewhat. And this is the mayne of all other helpes, to rid us of this mischeefe. And it consists of sundry particulars. Touching all which, let the Reader understand, that they properly concerne such as have bene actually defiled with uncleannesse in one kind or other. And these men, are either guilty of their Crime, during their estate of ignorance and unregeneracy; or else, such as have revolted from that grace, which they have (either soundly, or seemingly) received. To both, I would give some advise; and first to the former. To that then, which hath bene abundantly spoken of the Terrors of God against this sin, let this only be added, That all those men, whose hearts God shall touch for it, doe lay them close to their hearts, hat as that peaking presumptuous *Asabel* was met with and pierced in the fifth riny by *Abners* speare; so may these wild creatures be, in their ventrous provoking of God. Surelie, such a giddy lightnes is in every uncleane heart: yea the religious: they cannot be solid, when as they would, (they are so drunken with this sin) except the law, or else that old *Simcon* speaks of, which must open and let out the thoughts of many hearts, do let out these wild and unbrideled affecti-  
Third Counsell, Practising of somewhat.  
Whom this concerns especially.  
*Viz.*  
 1. Sorts.  
 I.  
 Such as are guilty of it onely.  
 I. Branch.  
 Adulterers ought to humble themselves for it.  
 Luc. 1.

ons. And, as that *Asabel*, 2. *Sam.* 2. being once darted through, was tame enough, and stopt in his wantonnes; so let thy soule be earnest with God to step out of his ordinary way, to make an high fence and sharpe hedge of Thornes, (which he doth but for few in this kind) yea to set an Angell before the doore of that harlot, shaking a sword, that thou mayst no more venture to returne. This will not bee, till a fire bee thrust into thy soule; to feele the intolerable wrathe of God, upon all Whoremongers; which may so sting thee, that, as a man scald or burnt, hath small joy or mirth, so the feeling of thy selfe in the suburbs of hell, may cause thee to feele small lift or edge, to thy former occupation! Hell (my freind) is no paynced fire on the wall, (such as thou seest in Alehouses to make drunkards merry) but is kindled with the breath of God, who hath vowed to bee a

terrible judge, and consuming fire to all defilers of themselves with whores or harlots, single, or married: yet, entreat him, that this terror of his, may not be extreme and desperate, (as his was of whom I last spake) ending in violent laying of hands upon himselfe, and preventing of Repentance; but rather breake the force of lust, pull down thy jollity, that it may bee as sad an object to thee, as was the murthering of the Lord of life to *Peters* hearers, *Act. 2. 37.*

An abasement under the mighty hand of God.

And not onely so, but stoop and quaille under this terror of God; wee see, prisoners at the barre, doe not descant or quarrell with the Iudge; all their language is confession and supplication; for why? They know the Iudge hath them at advantage, their lives stand at his curtesie. Do thou likewise. Will God judge Adulterers? Stoop then at his barre; hee can save or destroy. Other Iudges admit appeale, themselves may, and must be judged: their judgements may bee questioned, disannulled, they sit but upon the breath and life of a man; Not so the Lord: hee is Iudge of the high Court, a Sovereigne, King, and Iudge. If hee once passe sentence, no revocation, it toucheth the life of thy precious soule! This should affright all uncleane persons! What suing and seeking is there, to the Iudges of spirituall Courts, if they threaten but the sheet? Oh! but heres a greater Iudge, that can damne thee in hell for ever! No bribes prevaile here: he is like that enemy of Babel, who should scorne all gifts, and bee above gold and silver. Submit therefore under his hand: confesse thy damnation is just: lie prostrate upon the earth, with thy mouth in the dust, and say, oh thou the Sovereigne God of the Creatures, enemy of all uncleane wretches, if thou send mee to hell, I have nothing to alleadge, if I perish, I may thanke my selfe, thou hast power to destroy! Tremble at this Sovereignty, doe not quarrell, nor shaft, with him, there is nothing to be pleaded save meere favour, I can say nothing, why the sentence of death should not be pronounc'd against me.

Secondly, seeing all repentance stands not in a preparative,



tive, go on, be earnest wth God, to give thee a glimpse of  
 hope in the Lord Iesus, who was made all sinne, and this by  
 name ( not onely for *David*, but for the nature of man, and  
 for thine ) and hath satisfied the wrath of this Iudge, that he  
 might say, deliver him, I have accepted a ransome. The law  
 of *Moses* knew no such attonement : stoning and strangling  
 was the end of it. As the Iudge tells some felons, that the  
 law hath no mercy for them : their sinnes exceed it, so here.  
 But the Gospell affords more grace : refuseth to pardon no  
 sinne, no offence, which the soule can be humbled for : I  
 grant this will not easily enter so debauch't a spirit, to dream  
 of a possibility of such a grace ; For, when that conscience  
 which was so deeply benumbed, is once stirred to the bottom,  
 it becomes as sensible, as ever it was senselesse before ; and  
 while conscience holds under bondage, its no easie thing to  
 see such an hope of grace by the Gospell. But yet, in this  
 thy amasement, utter losse and detpaire in thy selfe, thou must  
 wait upon God, who can sustaine thy bottomlesse spirit,  
 from sinking altogether ; till in due time, he open a crevis of  
 light into thy dark dungeon. And, when it shall please him,  
 to turne thine eie towards some likelihood of finding mercy,  
 in the way of promise ; follow this worke hard. It belongs  
 to the hopelesse : not to such as turne this hope to a snare.  
 Beg of the Lord to turne a terrified heart, into a melting one,  
 that it is, which must mould an uncleane soule, to a cleane,  
 and chaste one : no hammer can doe this : mercy must dis-  
 solve it in the fornace of grace. Lin not, till thou feele that  
 heart, which hath beene drencht in the sweetnesse of lust,  
 to bee steeped in bitternesse, over head and eares, for thy  
 wounding the Lord of life, and his Virgin-pure flesh, to death,  
 by thy uncleannesse. Looke not upon other sinners : thy  
 selfe wert murderer sufficient of his sacred person : thou  
 soughtest to destroy his Godhead as well as his flesh, if it had  
 beene in the power of thy sinne ! though there had been no  
 other sinner in the world, thou hadst beene enough. And  
 shouldst thou not care ( for thy base lust sake ) to kill not a  
 man onely, an innocent *Wife*, but the person of the Sonne of  
 God? If this melting spirit be wrought in thee by the spirit of

They must  
 thir hope  
 if the prom  
 o pardon

See and confe-  
 der.  
 Jerem. 3. 2. 3.

grace, thou shalt behold him, as pierced willingly and of his owne accord for thee; who didst as little deserve it as *Judas* the Traytor, but yet, seeing thou hast a melting heart, which he wanted, and canst with *Peter*, weep bitterly, its a signe that the curse shall turne to a blessing; yea thou shalt see God so ordering the matter for thee, and Christ so giving up his soule to the speares point of wrath for thee, that thine eie shall behold another sight, that is an enwrapped hope of forgiveness in this satisfaction of his: and of life in his Resurrection: so that now thine horror shall turne to hope. And know it, only this glimpse of Sun-shine in thy dungeon of feare, can dissolve thy hard heart, and prepare thee for pardon.

Branch 3.  
Glorifie God  
in the confes-  
sion of it.

Thirdly, let this hope, rip up all the seames of thine un-  
cleane heart; and all that filth which lay hid in the entralls  
thereof, never like to have come to light, had not God re-  
vealed it, and uncafed thee. Let, I say; this seed of hope dis-  
cover that, which an habituall love of thy sinne would have  
smothered for ever. For, this opening and ingenuous con-  
fessing of thy sinne, will make way for further mercy. Its  
none of thy worke, but the spirit of grace, that makes way  
for it. Now a franke heart is put into thee, to be as open,  
as ever thou wert close before, yea and to take as much  
paines with thy selfe, how thou maist give glory to God, in  
a full confession, and turning up that cursed poake of fals-  
hood from the bottome, pouring out all thy sinne, as ever  
thou tookest care before to sweare thine heart to an hellish  
secrecy. Its with thee, as with a woman who hath many old  
peeces of gold and Jewells lying by her, which she is loth to  
forgoe, although shee might thereby make a summe for the  
purchase of faire house and land, yet perhaps rather then  
quite forgoe the purchase, shee will fetch them all, and poure  
them downe upon the table. So, when hope of mercy offers  
it selfe, oh the pearle thereof (exceeding all petty shreds)  
will make thee freely disburden thy soule of what so ever loads  
it, thy most beloved lusts: (I speake not now of aband-  
oning the habits of them, thats mortification following af-  
ter; but of the cleere intention and meaning of thy heart

to abandon without any base hollownesse.) Oh! thou desirest now to spare God a labour of proclaiming thy sin before men and Angells! and, if it were meet (as it is, where Gods ordinance may prevaile) thou wouldest chuse that place ratherest to shame thy selfe in, where the solemne presence of God, his Angels and Church are gathered together. Still I speake with caution, if thy sinne have broken out publicly: but if thou hast kept it secret, thou art not tied to make thy selfe publique: nor to take witnesse, except thy hard heart require it, to confesse to others, for the breaking thereof; the reason is, because the way of Church-correction for open sins, is one, and the Evangelicall correction of the spirit of Christ in private is another. But usually these sinnes are open: and therefore openly to be proclaimed in confession, as in the committing: If mercy have toucht thee at the heart never so little, it will worke in thee, as Gods voice in the Whale, when she vomited up *Jona*, upon the drie ground. thou shalt no more take care what become of thy lust, so thou maist be rid of it: nor who shame thee, so thou be shamed, and sinne have her due! Thou takest more care, how God may be honoured, in the abhorring of thy rebellion: how others may be flaired from the like; how thine owne heart may be melted upon melting: not, how thou may maist scape in an whole skinne, and lie hardened in thy stie of uncleannesse! No, rather shall litter and whelpes, and all, be raked together, and cast to the dunghill. I tell thee of a solemne thing, rarely seene: yet I will not say, I have not seene such a confessing spirit: *Ephraim* had it, when shee smote upon her thie, the Publican, the Prodigall, the Theefe on the Crosse: and here and there (as a berry left upon the bush) I have seene such as unfained Penitent, but, when I did so, I never pleased my selfe, with any object like it, I was almost ravisht with it! and tooke it as a reall marke of the Lords pardoning of it, in heaven, which was so performed on earth.

This is as their bringing of their curious books, and burning them. A.A.

And good cause, for, what shouldst thou care to nourish that in thy selfe, which thou purposest for ever to be divorced from! Therefore, here oh Lord (say thou) comes the most

And why?

Aggravation o  
mine needfull  
for uncleane  
Penitents.

most tainted Adulterer that ever lived ! These were my first allurements to filthinesse, such and such companies, I haunted, such baits for my lust I maintained, so many base harlots, married, or single, I clave unto ! Such were the places I frequented, the filthy Sonnets I sang, the musique, dauncings, revellings, and wantonnesse I was defiled withall ! yea, such and such were the colors whereupon I hardned my heart in sinne, such fees, such bribes, such perjuries, such friends in Courts and Proctors I corrupted with money : and in this confusion I had lien for ever, had not mercy cast an eie upon me ! No day, no Sabbath, or season of worship came amisse : no light of conscience could beare downe my sinne ; no shame of world, no patience of thine, long winking at me, no good education, no hope of my friends, no terror by thy judgments could dissuade, I sinned against all. Here therefore, I uncase my selfe oh Lord ! Against thee, thee Lord, have I done this villany, in it selfe morall, in me spirituall, and in an high degree ! I was ever tainted, even from the womb, and this my sinne, is but one of a thousand, which the forge of my heart hath sent forth : If for this thou hadst drown'd me in perdition, even in the act, burying mee up in the bed of my lust, thou hadst beene just ; yea thy deserting of my spirit, cutting off my daies, and sending me into the hottest place of hell, had beene little enough for me ! But oh ! if thou shalt wash this spot away, and cleanse me with hyssop, I shall be whiter then the snow : what I am, is not the thing, confusion belongs to me for it, its all I can plead : But there is mercy with thee, that thou maist be feared ; and some little hope hath opened my heart, to confesse my sinne, as, rather relying upon thy word, then upon my owne feares, that thou wilt deale rigorously, and, of mine owne mouth ( as thou moughtst ) condemne mee !

Fourthly, thou must not thus walke onely with thy Penance saget upon thy shoulders, and the sheet of thy shame upon thy back, as one shut out, and excommunicated from the Assemblies, upon whose face thy father hath spit : But thou must set before thine eyes a double promise ; One this. That

4.  
See before  
thine eyes the  
promises.

if the Lord shall once accept thee, all thy former sins shall never bee so imputed, as to cast thee off: Looke that place in *Jeremy*, full of Comfort, If an harlot be divorced from her husband, shall he returne to her any more? No surely. But loe, thou Adulterer, thou harlot, you have defiled the Bed which I made Honorable; yet, I will deale better with you; returne, and I will accept you, sayth the Lord! And what upon that? Surely it shall bee with thee in my accompt, as if thou hadst never sinned. The Lord will open to such, a fountaine for sin and uncleannes; This may seeme as a cable to the eye of a Needle! such mercie for so gracelesse a wretch! yes, bee encouraged: for the Lord lookes not at the greatnesse of the sin, (if thy Traytors heart distrust him not;) but at the expression of his owne grace, and getting himselfe a name, in pardoning it; that, where sin hath abounded, grace might abound much more. A dog will catch at this morsell, and poison himselfe, for he will sin, to try a conclusion: But this must not cast off a poore penitent soule, who hath sinned alreadie, and bene carried by the streame of his Sensuality. Neither must an hypocrite be bolstred: nor yet the grace of God to his own frustrate. And secondly, consider, What thou hast bene, the Lord lookes not at: he beholdes thee in his Son, as washed, & purified, therefore wilbee honored, even by these members, which have most served the lusts of thy uncleannes. The Lord delights to see it so, if once the property bee altered. Witnessse *Mary Magdalene*, (so highly honored by Christ, to bee the first witnessse of his Resurrection,) and so enrolled in the book of God, that wheresoever the Gospell should come, her Name should be honorable. How did our Lord Iesus admit her to come to his body, and with those eyes, hands, wherewith shee had beheld, embraced, those tresses and forelocks which had allured so many uncleane lovers, yet he was content to be washed, annointed, and wiped! what exceeding love is this, thusto restore an Adulterer to his blood, and to entertayne him, to that dignity and service, which he had forfeited? Try thine owne heart, in this Case; no other Medicine save this made of the blood of Christ, can satisfy for thy sin, nor wash off the guilt and stayne of it!

I: c. 3. 2. 3.

The second.

3.  
Beleeve the  
promise.

Beleeve this promise, apply this blood, and this wilbee a true seed of abhorring it for ever. Fayth will carry thee to the Crosse of the Lord Iesus, tell thee thus, I have seene him bleed and breath out his last confict with wrath, and overcome it, for the full expiation of thy uncleannes: if it could have overcome him, thou hadst lost the day, for ever: but seeing he got the victorie, thy sin shall not damne thee, so long as he prevailed against death and hell for thee. Christ onely, can make a divorce between thee, and thy sin, Till he shed his pretious blood in the defiance of sin, the soule and sin could never be made Enemies. Onely death, which separated his soule and body asunder can divide them. If then thou seekest no other morrall shifts, nor carnall Popish waies of abhorring this sin, (at least dost rest in no other) all is well. Thou takest a sure course to part with it for ever! Come in therefore, and claspe to this pardon, offered thee in the promise, sue it out, and apply it to thy soule. Perhaps thy base heart will chuse rather to lose it then to take it Gods way: But consider, since God will not stoope to thy way, and there is but one way to come to him, bee it never so unwelcome, stoope to that way, and come in. Any way of thine own dawbing with untempered mortar, will please thy flesh better then this. But, seeing, in them thou must perish, by this thou maist bee saved, to uie *Esai's* wordes, in the promises there is continuance; in the other, lying vanity: cleave to this, and know, this onely can satisfie God, and change thy lepers skin, therefore venture upon this. If thou canst possibly perish in beleeving this, perish: yet know, much more sure it is, thou must perish, except thou beleeve. If thou (like those nasty lepers) sit still in the city, die thou must, no shift of it; here thou mayst live; value thy life at no greater rate, then the life of a desperate man is worth: if elsewhere there were hope, thou mightst shrug at it: But, worfe then thou art thou canst not bee! if thou finde more favour, then thou deservest, count it for a vantage. But howsoever, do not preferre assured death, before hope of recovery: nor lose it for venturing.

Esay. 64 5.

4.  
Hereby thy  
heart must be  
changed from  
it and part  
with it.

Branch 5.

Fifthly, rest not here neither, but, if more mercy be shewed

shewed thee, then thou lookedst for, (for God is best to a sinner, when he is past pleading) then, let this persuade thee to follow him, for further Grace. I meane, when the guilt of thy Conscience is gone, sue to him for Repentance; for the mortifying and subduing the rage, power, defiling and snaring property of thy sin: And begin with the roote, kill there first, begin not with *Adoni-bezek*, at the fingers endes: Christ stabbes the old man at heart first: As himselfe told the Pharisee, nothing, which comes from without can defile the man: But that which defiles the man, comes from within. From the heart proceed, as other sins, so uncleannes, and all the fruits: Therefore, either purge the roote first, or else let all alone. Thou shalt fynde this, a new worke? Yet that faith, which hath washt thy Conscience and inner man from guilt and feare, and hell: Can purge thee a second way, from all slavery to thy lust. Mercy will act the part of a Priest, it will both set an eternall oddes, betweene thee and thy lust: And it will mortify thy Concupiscence dayly, till it be quite dead. It will trvely set thee on mourning; Truely worke thee to an hearty indignation against thy selfe. It will teath thee the art of sinne detesting; which no wit of man, no skill of hypocrites can teach thee. It will intercept all thy succours of lust, thy provision to fulfill thy lustes: When the Court is pulled downe who needes to feare suites in it? It will cause thee, (not, morally, but from a Principle of grace) to shunne all meanes motives, provocations, and snares of uncleannes, which the Devill shall straw in thy way! That so, the oile being gone, the flames may vanish. It shall change thy uncleane thoughts, affections, eyes, eares, into cleane and pure ones. If thy harlot meet thee, and say, It is I: thou shalt answer, but I am not I, not my selfe. Another is become that in mee which my cursed selfe was wont to bee.

The signe is pulld downe, the Alehouse is let to a man of trade, no more harlots nor adulterers come there; new Lords, new Lawes, all old things are done away, behold all things, are become new. I am redeemed with a price, not to be mine owne: if my Lord and

Sue our he de  
destroying powe  
of sin from  
Christ.

Master will endure lust, if any accord betweene Christs body and an harlot aske him leave, and I obey : else, I am not my owne. Oh! this Grace, shall bring thy lust to the horns of the Altar, binde it thereto with cords, cut the throate of it, with the sacrificing knife of the Priest. Thy Priest will teach thee to do that office very handsomely, to let out the ranke blood of thy lust, and the strength and sway which it bare in thee; yea, it shall drag thine uncleane heart to Golgotha, and naile it to the crosse of thy Priest, with the same nailes which nailed the body of Christ. It is happier to find out those Implements, Crosse, blood, nayles, tombe, and all, then ever *Helen* was, or any Popish relique-monger : and to make use of them too, to better end then at this daie that Popish Covent of Friars do, who have hired those places of the Turke, built Temples, Altars, and silver floorès in honor of the Passion. It shall cry in thy soule, Oh lust, I wilbee thy death ! oh Concupiscence, I wilbee thy destruction ! The sting of sin is death, and the strength of lust, is the law : But, thanks be to God in Iesus Christ, who hath condemned sin in the flesh, & mortified it by the flesh of his holy body ! hat neither guilt nor dominion might prevaile, Pursue the victory, the Lord is with thee thou valiant man, and in this thy strength, fight and lin not while through thy Captaine, both sin, and luste die in thee.

6.  
Returne to the  
Lord, in cha-  
rity for ever.

Sixthly returne to the Lord, with full bent of soule to renounce all cleaving to the flesh, and to cleave to him, without seperation. That grace which hath killed lust, will quicken the life of purenesse in thy soule; it will indeed make thee a true Penitent, not only to renounce uncleanes, but to embrace a Chaste spirit, and live a Chaste life; to returne to God in a contrary practice of unblameablenesse, all thy daies : so farre as weaknesse will permit ; As he tooke off from thy jawes the yoke of servitude : so he shall make his owne joake easie, and his burden light. He shalbee as one that layeth meate before thee ! thou shalt be so preserved by the sweetnes of grace, that all the sweetnesse of lust, of adultery, of lasciviusnes, shall stinke before thee ! so that they shall never have hope to recover thee into their possession any more. And what then remayneth ? but when lust knowes



not what to doe with thee ; then thine eare be bored with Gods awle , that so thou maist bee his servant, and walke in purenesse and holines , all thy daies ! The Lord blesse this maine Direction, with all other unto thee , and remember none but Christ can heale this sore. And so much for the former branch of Counsell, to them, who are onely guilty of the sin. I passe lastly to the other, who have revolted from this Grace once obteyned.

Lastly therefore , if thy uncleannes be yet of a deeper die, as beeing a revolt from the Grace of God , and the vow of thy spirituall baptisime, once made ; then know , the Cure is somewhat different from the former ; Here then Remember that the seed of God in his, dyeth not : Therefore , if once God hath awakned thee out of this thy relapse, and the dead sleep of security under it, which if he love thee, he will do by some three string'd whip or other which hee shall make for thee, (as once he did for those defilers of his Temple) by some crosse or stirring terrors of the word in thy soule , then take  *Davids*  course. Beseech the Lord first that the despair and extreame horror which an ill conscience ( sicke of a relapse ) might worke in thee, through unbeleefe added to it, may graciously bee kept off: and so, thine heart may be stayd from utter departing from the living God, upon feare that he is wholly departed from thee.

Secondly, remember, that the covenant of God, cannot be repealed : it comprehends thee , when thou canst not it. Therefore apply those mercies of old, and be comforted.

Thirdly, take heed , lest Satan confound and oppresse thy spirit by the conscience of thy base, revolting, sinning against such mercies, and snarling thy soule with so many successive evils as thou hast heaped upon one another, without an heart to get out. For its an easie thing to lose a mans spirit and selfe in the divells maze.

Fourthly, with a penitent heart for thy trechery, that thou shouldst kick up thy heele against former mercies and covenants ; behold that promise, of which I formerly spake, and apply it unto thy soule, as thou art able, knowing that ( whatsoever Satan hath to gainsay ) the Lord Iesus was made all

sinne, both of rebellion against, and also revolt from God, that thou mightst be his righteousness, and recover it, having lost it.

5 Counsell.

Fifthly, let the affliction of thy soule, so deeply cease upon thee, till (through mercy) it have loaked into thee, and pierced thee as deepe as thy sinne hath pierced God: as the tent must go as deepe as the sore is festered, and fetch out the bottome scurfe: content not thy selfe with such an humbling, as thy slight heart would admit: For this is one attendant of this sinne, to be light and wanton, and not to be able to be serious. Therefore, set thine heart to it, mocke not God: make not the remedy worse then the disease, that thou shouldst even be fetcht in againe by Satans claws, ere thy repentance is finished, which were to unsettle the work of God in thee, and worke thy heart to a despaire of recovery. It hath bene the portion of many uncleane ones, never to get a serious spirit. If therefore thine heart be once downe, hold it, as if thou shouldst keepe corke under water, and trust it not: pray thus, withdraw from me all objects of vanity, and teach me thy law gratuitously! Arraigne, accuse, condemne thy selfe, judge thy selfe, lest God judge thee: and till God raise thee, be content to lye low, beare the indignation of the Lord, because thou hast sinned: and be glad, if any such veine of wrath may bee let into thy soule, as may truly subdue thee under the mighty hand of God, that he may raise thee up. Thinke not the time long, take leasure; an heart long defiled, a vessel once suttie, will hardly change her hiew, nor be sweetned.

6 Counsell.

Sixthly, let faith alway come betweene thy sinning and thy repenting: soder not up a repentance of thine owne: its bad in any sinne, but deadly in this: such sudden leapings out of one contrary to another, may admit as easie a relapse from this to the former. And so thou maist make thy fall, to become a falling sicknesse, if the power of pardon and purging come betweene thy sin and thy redresse, then is the cure from God, and from Christ the sure Physitian, whose healings are sound, and perfect. Let his blood come into thy nasty soule,  
come

come between thy siene and thy spirit, loosening the sweetnesse and the defilement thereof from thee, or else it will returne. Morall plaisters may hold, while the soule is in feare: But when sensuality returnes, she breakes all such cords in sunder.

Seventhly, when God hath healed thee, goe thy waies: 7 *Counsell.*  
 and thinke thou meetest with him, that said, Sinne no more, lest a worse thing happen to thee, even an impenitent spirit: 1 *Cor.*  
 Let the experience of thy revolt, bind thee to a double care and feare of time to come: as that incestuous Corinthian, 2 *Cor. 7.*  
 a kindly Convert (and as fit an object as any, to bee set before a relapsing Adulterers eye) approved his repentance, so do thou thine! How rare a sight were it in these daies to see such an one, so swallowed up with sorrow, that the Church had need to comfort him, in all the haste, for feare of despairing? Oh! mourne for the wasting of the spirit of grace, by an uncleane spirit of thine owne! count thy selfe cut off, moane thy condition in the eares of God, and beseech him to set thee so in joint againe, that thine heart may bee stronger then ever, to resist: thinke thy selfe unworthy to be restored to the Communion of Saints: be as an excommunicate in thine owne eies: as those offenders in the ancient times, who were hardly and by degrees admitted to the Assembly: Then the judgements of the Ministers, were so harsh, as if such might not be admitted; (as *Cyprian* and others erroneously thought) but to be sure, they were admitted with great difficulty, for feare of second relapses. But now our discipline is in a contrary extreame: be thou a law to thy selfe.

Eightly, if thy revolt have been open and publique, let thy repentance be so: Thinke not, that remarkeable offences will be huddled up in the Court of heaven, without open repentance, and more then ordinary humiliation. Most mens plaisters are too narrow for their fores. But if wee observe Gods penitents, you shall see that their revolts were never so famous, as their repentings have beene eminent. Thou hast sinned with *David*: repent also with him, and let the Church bee well satisfied, she hath not lost a member.

Ninthly,

9. *Counsel.*

Ninthly, be content to beare the reproach of thy sin, for ever, as a burden, upon thy back: yea to carry it written in great letters upon the forehead, if God think meete to exercise thee in that kind. Not thou, but hee, must judge of the breadth of thine offence. Its to keepe downe thine heart, which would ever be peaking up, and floating aloft, and running to the like excesse. Better, have thy fagot alway upon thy backe.

10. *Counsel.*

Tenthly, returne to so much the more close and narrow walking with God, watching to a chaste and inoffensive course not only against open evils, but even secret suspicions; and learne to sanctify the marriage bed against such forraine provocations. But, if any desire to reade more of this Argument, I referre him to my Treatise of the Sacraments, part 2. and the Chapter of Sacramentall Repentance. So much here may suffice.

Vse. 5.

*Caveat.*

Magistrates to whom this work belongs must looke strictly to the Censure of God.

Fifthly, if God himselfe, be so severe a witness and Judge of Adulterers, thundring out such threats against them; let it bee a caveat to all Magistrates, and Governors, both Civill and Ecclesiasticall, who take upon them the censures of such Delinquents, to looke to themselves: you are in the place of Gods Officers, you should execute the authority of God: Doe in these cases, as the great judge would do: If he fate in judgement, he would verely this threat here in my Text. Perhaps its not in your power, to do as he would do, if he fate in Commission against Whooremongers; But yet, as farre as lies in your power, shew your selves swift witnesses, against this crew, which doth now so swarme in Cities, great townes, and generally every where, and among all sorts, that they w<sup>l</sup> make the land rue it, & spew out her inhabitants, as once Canaã did hers. Consider what a vengeance this one sin (not to speak of others, both spirituall & morall) might justly bring upon this our land, which groaneth under it as much as ever *Israel* and *Juda* did, to which God doth threaten such terrible plagues by *Esay*, *Ieremy*, and other Prophets, for their fulnes of bread, the sins of *Sodó*, & their neighing like horses after their neighbors wives, or else after other harlots, which perhaps in England is the more frequent. Suffer not vile Adulterers  
(making

(making open profession of it) to live with their Harlots and Bastards, under their noses, nay in the beddes of their wives, expelling them, and harbouring the other in their bosomes, with despite. Do not through bribes, and flattery, or an ill Conscience (privy to the like evills) through sloth and ease, or love of sin, seeke pretences, to shift your handes of censuring such, and so connive at them! But by what meanes possibly you can, vindicate the honor of God, assoyle the land of the just plagues which shee is liable unto, for hatching such vipers in her Bosome. Bee vicegerents of God! will you not judge them? Yes judge these sinners, I say not stone them (for its beyond your power, and the long impunity of this sin, hath hardned the hearts of men in their Impudence,) but send them to the Carte, to the house of Correction, to the sheet and shame of their uncleannes; to excommunication from the Sacraments, and the fellowship of Christians. Poste not off these men from one Magistrate to the other, as if neither were willing to brand them with shame, they have sinned both against Church and commonwealth, let them pay for both. But in no wise harden them by alaying, releasing, exchanging of Censures. If you discharge those, whom God holdes guilty, turning such heynous sins, to meer Pageants, huddling up that which the Lord would have proclaymed on the tops of houses, know it, your lives shall go for theirs: God will call you over himselfe, and when he punisheth Adulterers themselves, he will judge you, for not executing his judgement upon them: which have prevented it, and spared their soules.

Lastly, let this Point be also Encouragement and Consolation, to all such as are pure in heart and bodie: without shall bee Dogs, and Swine, sensuall Epicures, uncleane persons: within shalbee all cleane and chaste ones. And this conclusion, I cannot omit, as having before grounded it in the text. Marriage is Honorable, and the bed undefiled, and God will blesse all that so preserve it: But whoredome and Adultery are odious and base in Gods esteeme, and hee will judge all such as pollute themselves thereby: you see that the Parallel of the two members of the Text doth necessarily

import it, Blessed art thou that fearest the Lord in this particular: Thy wife shall be as the vine about thine house: Thy Children as olive plants about thy Table: The Lord shall bless thy Stock and store, thy goings out, and coming in: thou shalt eat of the fruit of thy labours, and see the travaile of thine hands: with peace and prosperity to *Israel*. As all the plagues of the unclean shall pursue the former: so, shall all the blessings of the cleane, follow thee. Thy body shall be cleane, thy health continued, thy posterity shall be pure and be free from pollution, as an holy seed: thy estate shall prosper: thy Name shall be savory, and as an Oyntment powrd out: Thy selfe shall see God, for so shall all pure in heart do: and the Lord shall bring thee forth with honor one day with chaste *Joseph*, whom God re. eased from all false aspersions; loe here are they that have washed their garments in the blood of the Lambe, walk undefiled, have not toucht any unclean thing, therefore I will be a father unto them, and they shall be Sons and Daughters of the Lord Almighty: yea thy foule garments shall be all taken from thee, and the cleane linnen of the Saints shall be put upon thee, and thou shalt walk with Christ in white, for he hath counted thee worthy! Onely, preserve thy soule in suitable purity with thy Body: keep both in holines and honor: and thou shalt inherit all the promises of God, made to such.

The Papists do not so much magnify their vestall virgins, because they are not defiled with men (though many of them are) as the Lord shall honor thee before men and Angells, as his chaste and undefiled spouse, and set a Crowne of glorie upon thine head. Thy marriage shall not prejudice nor stain this virginity, fear it not, such as have abused this honorable estate, calling it a life of the flesh, shall not come where thou hast to do, to interrupt, to disturbe thy happines. Enjoy this thy Comfort here: Seperate thy selfe from all uncleannes of body and spirit; yea hate the Garment spotted with the flesh. Seperate the pretious from the vile, and thou shalt be honorable! Oh ye Ministers of the Lord that carrie his vessels in your handes; and draw neer to him, bee ye cleane, and handle not his matters with unclean handes: defile not

his Bible, his Church, Sacraments, Ordinances with polluted hands, bodies: and the Lord shall say to you as to his Prophet, you shalbe precious! Finally, to conclude, All ye his people, who have got out of this depthe of uncleannesse, be truly thankfull to God, never cease to magnifie him, for so narrow a scape, and so great a Deliverance; its a thousand to one, that ever you got out of this pit: do not try conclusions, put it not to the venture, by sinning againe, whether God will plucke you out the second time. If you will try, know, that if ever at all, you get to heaven, you shall find it a harde worke. Play not the Mountebanks, to thrust your flesh through, because you have balme at command to thrust after it: you may perhaps misse of it when you would have it: and if God save you, it shalbe as through fire: though God cannot repent, if ever you were his, yet he shall make every veine in your hearts to ake, ere you come to feel it: and that Kingdome of God, which else might have afforded large entrance unto you shall now become a narrowe passage: If you love your soules, bring not such a needlesse sorrow upon your selves: Its enough, too much, that you spent so much of your former daies, in the vanity of the flesh, & the service of your lusts: spend ther in holy awe, and godly fear! Say with *Hezekia* and *David*, The living shall prayse, thee, the dead will not; can not. But I will sacrifice to the Lord, with the voice of thanksgiving. Salvation is of the Lord. To him, Father, Son, and Spirit, Vnity in Trinity, and Trinity in Vnity, be all honor and prayse for ever! Amen.

Jer. 15. 19.

Jonah 2. 8.9.





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